

R U L E

From GOD discovered,

AND

That which proveth all things: published from the spirit of truth: to the which Rule the Scriptures also beareth testimony, that all the simple and honest-hearted may see what Rule they are to walk by to come to perfect peace and rest with God for evermore.

Also, A Testimony of the true Prophet who was to come, and is come, and there is not another; his work witnessed, and truth declared from a feeling sense and experience according to Scripture. VVherein is also shewed, that the Prophets of God, and Ministers of Christ, did preach the Light; and so those who preach the Light now do therein preach the same Doctrine as the Prophets, Christ, and his apostles did.

With an invitation from the spirit of Christ.

Whereunto is added the unjust proceedings of *John Bulkley*, who is set to do justice in *Hampshire*. He is one that joins much with the chief priests, and is a zealous professor, (like *Saul*) but hath now shamed himself, and turned his back upon Justice, and hath sent some of the Lords servants to *Winchester* prison, as they were travelling about their lawfull occasions.

Also, an alarm sounding forth unto all the Inhabitants of the Earth, as a warning before the visit of everlasting wrath be poured forth upon them:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him thou shalt hearken, Deute 18. 15

By a servant of the Lord, and a sufferer for his truth in the House of correction at *Winchester* in *Hampshire*, called *Hamperry Smith*.

LONDON, Printed for *Thomas Simmons*, at the Bell and Mouth, neere *Aldersgate*, 1658

To the Flock of God whom he hath gathered in *Gloucestershire, Herefordshire, Worcestershire, Wilshire, Oxford, Buckinghamshire, Hampshire, Dorsetshire, and Devonshire.*

TO you my dearly beloved Lambs and Babes in Christ Jesus, chosen of God the Father before the Foundation of the World, called to be Saints, sanctified with the living Truth in the inward parts; justified by him that is near, redeemed with the blood of the new Covenant, glorified as a royal Diadem in the hand of the Father, preserved through believing and obedience, by the mighty arm of unlimited power, compassed about with salvation, annointed with oyl of joy, and gladness of heart; who are the beloved of my soul, and the joy of the whole Earth; who are chosen, and faithful and true; who through great tribulation the Kingdom do come to receive; who have not loved your lives unto the death, who did once walk in the shadow of death; whose feet now comes to be guided in the Way of everlasting peace; to whom the hand of the Fathers infinite love hath been reach't forth, as unto tender babes, who come to be born and nursed up by the VVomb and the Paps that are free, which is the Mother of us all; who know the Male, and the first born that opens the VVomb, which is blessed for evermore, who are become the first Fruits unto God, and to the Lamb; whose head hath been taken off for the testimony of Jesus, who have washed your Robes in the blood of the Lamb, and have received the fine Linen, which is the righteousness of God, and the righteousness of the Saints, whose sins are done away for ever, whose nakedness is covered; who have put on the pure Robes, and are adorned as a Bride for her Husband; who are clothed with righteousness as with a Garment, and are all glorious within, and are able to stand upon the Sea of Glass, mingled with fire, and before the Throne, out of which proceeds lightnings, and thunders, and voices; who have cast down all your Crowns at the feet of the Lamb, and come to wait on him for ever and ever, who is King of Kings, and Lord of Lords, who is worthy of all glory, and honor, and praise, and thanks,

and obedience, and dominion from all his for evermore.

The satisfaction of me the prisoner of Jesus Christ, with my own hand, unto you my dear ones, unto whom are sent my bowels of love from God the Father are poured forth, with whom I am in the spirit of love and meekness, among whom I have passed through good report, and evil report, yet that which is not to be named, who am as one of the least, yet not the least in love unto you, vvhho are unto me as the children of my own bowels, bound up with me in the unspeakable life of the Father, which from all the World is hid for evermore, vvhether life and immortality dwelleth for ever, and is daily felt by all you that abide faithful in the obedience, & keep your Garments unspotted of the flesh, abiding in the pure Fear and godly Humility, your Bread is continued, and your Waters are pure, and your souls are made as a watered Garden, and peace and life springs up in you, and you may delight your selves in farnels and find the replenishings from the fountain of Gods living Mercies, and grow up in the holy life as Irees of righteousness, the planting of the Lord, that he may be glorified.

The Church of the first-born are you come to be, the pillar and ground of Truth, made lively stones, elect & precious, growing up a holy building unto God the Father, who will dwell in you his holy Temple for ever and ever, who are founded upon the elect, precious, and Corner Stone, the sure Foundation, the Rock of Ages, the light of the World, whose light is your life, which is shining forth unto the sons of men, that they may see your good Works which are wrought in you, and by you, and hear your seasoned words, which Ministers grace unto the hearers, and answers Gods measure in all, and makes for your advantage, who are as plants of renown, a habitation of holiness, Vessels of honour, clusters of Grapes, who receive nourishment from the Vine, whose fruit never fadeth, whose Rivers are never dry, whose Rayment never waxeth old, whose glory never fadeth, whose strength is renewed as the morning, your dread is upon the people, and your terror upon the heathen, your Enemies are all as stubble before you, and your God in the midst of you is a consuming fire, dreadful is his presence in you, unto all his and your Enemies, the Workers of iniquity,

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who shall fall before you with the Galls that is cut down, and whether as the blossom that is cut off, paleness shall cover the Faces of all your Enemies, before you shall all people be much pained, sorrow shall take hold upon them in the Night season, then shall the Arrows of the Lord reach into their bowels, astonishment of heart shall be upon them, and they shall die when none pursues; and be in distress, and none shall deliver. Arise against them O ye my Lambs, in the strength of the Lord, who teacheth your hands to War, and your fingers to fight; let the beast be overturned for ever, let the Whore have blood to drink; let her Merchants be spoiled for ever, and all her children dashed against the Stone, and broken to pieces as a potters vessel with the power of the light, let the Deeds of your hands who handle the Word of Life, strike through all the false Prophets, and reach unto the secrets of all their hearts, to the renting open of their Chambers of darkness, and the casting down of the Enemies of the Most High; and fear not, let not your hands be slack, the Lord of Hosts goeth before you, the mighty God is in the midst of you, the shout of a King is among you, and your Weapons are not carnal, but spiritual, which will bring down their Holds, though never so strong.

And you who suffer in outward bonds, and there in your place, according to your measures, bear your Testimony against the covetous Hirelings, who are the Merchants that belongs to the great Whore, who have long fed at *Jasabels* Table, and have long deceived the simple: Oh I faint not in your long suffering, the Lord God is with you, as you continue in patience and long suffering, and you shall be crowned with immortality for ever, if you endure to the end; for the cry of your affliction is ascended up on high, and the Lord hath heard the sighing of the needy, and a three-fold reward will you at last receive who endure to the end; For the Lord God of Life who seeth in secret, is secretly undermining the very Foundations of all *Sinners* Enemies, and bringing deliverance unto the captives in a Way that hath not been known, that unto you, O ye afflicted ones, may deliverance come, not by might, nor by strength of man, but by the mighty Arm of Gods Power, which in due time will bring deliverance unto all the dear Lambs of Christ, who this day

day stand faithful in the innocent sufferings.

And all you who are yet but young and tender, abide you all in meekness, lowliness, diligence and faithfulness, without murmuring at them that are growing up before you, and let no root of bitterness spring up among any of you, I beseech you in the bowels of the Lord Jesus Christ.

And all you that are grown up into the understanding of holiness, walk you all in the life of God, and let that guide you in Gods Wisdom, as examples to the Flock among whom you are placed, not as Lords, to rule with any thing in the will, but in tenderness to serve the least member, that it may be preserved that all may grow up a holy building unto God the Father, to whom be all glory for ever and ever.

The blessing of the Lord be upon you, and the power of the Most High overshadow you, that you may spring forth as the Rose in Summer, and be fruitfull as the Vine in its season.

The true and everlasting Rule received from God, discovered, &c. that all the simple & honest-hearted may see what rule they are to walk by to come to perfect peace & rest wth God for evermore.

THE Lord God formed man of the dust of the ground, and breathed into his Nostrils the breath of life; and man became a living soul. So man was formed of that which was earthly, and into that which was earthly, that which was living was breathed, and that which is living comes from God, which is to keep and lead man unto God; but man going from that which is living, into that which is earthly, is thereby led from God, and being led from that which is living, he is also pleading for another

ther thing then that which is the life to be his Rule and Guide, and so comes not to be guided by that which is manifest of God in him, *Gen. 2. 7. Rom. 8. 19.* Now the Letter without is not living, but the breath of life within is the which living breath man not knowing, goeth forth from it to be guided by the Letter which killeth, *2 Cor. 3. 6.*

But the holy men of God, who walked with God, and were obedient to his will, and spake forth, and wrote Scriptures from that which was holy in them; and were perfect in their generation, they were such vyho came to be guided by that which was living in them, and from that men in the days of old called upon the Name of the Lord, *Gen. 6. 28.* and they had not a Scripture without them to guide them thereunto. And *Enoch* walked with God, and so he walked with that which is living, and not with that which is earthly, neither had he a Scripture (without him) to be his Rule, and so he walking with him who is the life, came to be translated that he should not see death, *Gen. 5. 24. Heb. 11. 5.*

And *Noah* who was perfect in his generation, found grace in the sight of the Lord, [consider this] he found that by which man comes to be saved; for by Grace man is saved, which Grace to all men hath appeared, and so *Noah* found that which bringeth salvation, which is the Grace of God in the heart, & thereby he came to do Gods will, and not by any thing that was earthly, nor from a Scripture without, *Gen. 6. 8, 9. Eph. 2. 9, & 8. Col. 3. 15, 16.* And *Noah* who found that by which man is saved, him God blessed, and his Seed, and said, *The fear of you, and the dread of you shall be upon every beast of the field;* and they were to multiply, and bring forth abundantly from the living that was within the Earth, for by that comes the increase of God, and with them God established his Covenant, and so Gods Covenant came to be established with him who found that in the heart by which man is saved, *Gen. 9. 1, 2. & 7. 8, 9.*

And the Lord who is the one spirit, was *Abrahams* Leader from his Kindred and Fathers House, and so *Abraham* heard that which was living, and obeyed that which was spiritual, who had not a Scripture to be his Rule; and unto him the Lord appeared, and blessed, and in the time of the grievous Famines he
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and his Seed was fed, Gen. 12. 1, 2. & 7, 8, 9, 10. and by that is led by the spirit, comes thereby to receive seedings when the famine comes upon them who are led by another thing; and *Abraham* who followed the Lord, was called the Friend of God, and he (through believing) became the Father of many Nations; and he saw the day of Christ the light, and obeyed the Word which liveth and abideth for ever, 1 *Per.* 1. 23. and being led by that which is living from his Fathers House, and out of his Countrey, so by that which is living was he preserved, and him God loved, and to him afterward the Word of the Lord did come, saying, *Fear not Abraham, I am thy shield, and thy exceeding great reward.* And *Abraham* answered the Lord, and the Seed which God blessed came forth of his Loins; who was led by the Spirit, Gen. 15. 1. Heb. 11. 8, 9.

And on the contrary, *Nimrod* who began to be a mighty one in the Earth, he went hunting before the Lord who is the one spirit; and now there is that first which is earthly, and much earthly Wisdom vvhich man goeth hunting before the spirit comes, the vvhich should not be, but man should stand still (and not hunt) and see the salvation of God, and so receive the spirit to lead (or go before) him, and not to run or hunt before the spirit, but let it lead man, as it is vvritten, *As many as are led by the spirit of God, are the Sons of God, Rom. 8. 14.* but *Nimrod* hunted before God vvhich is a spirit, & he vvas one of the Seed of *Ham*, vvhich vvas the Father of *Canaan*, vvhich *Noah* cursed. And the beginning of this mighty Hunters Kingdom vvas *Babel*, vvhich the Lord (vvhich he hunted before) followed after, and confounded the Language of all them that belonged to this mighty Hunter, who was a mighty one in the Earth, and out of this Land of *Babel* went forth them that built many cities, and aftervards there vvas a people vvhose gods were according to the number of their Cities: And so see what followeth vvhich man is not led by the spirit of God, (as *Noah* vvas, and so preserved) but hunts mightily before him, being mighty in that vvhich is earthly; first he is mighty in the earth, then a mighty Hunter, then builds a mighty Tower, vvhich by he that is earthly vvhould climb up to heaven, (this a figure) and then God confounded the Language, and aftervards those that were in the

the many Languages professed, and (who confounded the Language) before whom their Father *Nimrod* hunted, and they being found in that which God confounded, though they professed God, yet in Works denied him, and crucified his Son the Lord of glory, and writ over his head of the many Languages, *Latine, Greeke, and Hebrew*, and this was written above him that was the light, and so them now who are of this flock of *Babel*, are yet exalted above the light, and count the light a weak and low contemptible thing, not able to save it self, much less to save them that believe in it, and so therein manifest themselves to be of their Fathers, who crucified him that said, *I am the light*, and said unto him, *If thou be the Son of God, save thy self*, and so despised him who came to save them. And this is some of the effect of mans hunting mightily in the earth (before they come to receive the spirit) as *Nimrod* did. *Gen. 9. 18. & 25. Gen. 10. 8, 9, 10, 11. Gen. 11. 1, 2, 3, 4, 5, 6, 7, 8. Job. 19. 19, 20.*

But *Jacob* followed, obeyed, and believed the Lord who is a spirit, and the presence of God was with him, and the blessing of the Most High was upon him, and the Lord promised to be with him (who was as a Worm) in six troubles, and in seven; and when he passed through the fire and the Water, and God gave him a new Name, and afterwards promised to give his Seed a Name better then of Sons and of Daughters; and *Jacob* was a plain man, and dwelt in Tents, and him God loved, and he prevailed with God, *Isa. 41. 14. Isa. 43. 1, 2, 3, 4, 5. Gen. 22. 28. Isa. 56. 5.*

And so *Nimrod* (with his Followers) who was mighty in the Earth, came to be confounded, and *Jacob* who was (little in the Earth) as a Worm, and dwelt in Tents, he and his Seed came to be blessed.

And *Moses* the servant of the Lord, whom God Almighty honored in his everlasting love, and made him a deliverer unto, and a Judge and Ruler over the people, *Acts 7. 35.* he being in *Egypt*, the Land of darkness and bondage, and all the Seed and Israel of God in cruel oppression, and I do not read that he had any direction from man or Scripture, or any thing else without him, to guide him at first to refuse to be called the Son of *Pharaoh*

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rude Daughter, and the glory of *Egypt*, and to choose to suffer affliction with the people of God: Neither do I read that he saw the Angel or glory of the Lord, until after he was, and had been obedient unto that which God had given into him, *(for that which may be known of God, is manifest within, Rom. 1. 19.)* For it is said in the Scriptures of Truth, That it was by faith, *Heb. 11. 24. that he refused the evil, and chose the good,* and Faith is that which is in the heart, *Acts 13. 9. as it is written, If thou believe in thy heart, Rom. 10. 9. Act. 18. 37.* and of that Faith in the heart God hath given to every man: proportion, *Rom. 12. 6.* and as that (which is but little) in man is loved and obeyed, so man comes to know more of God, and hear his Word of Faith which is in the heart, *Rom. 10. 8.* and by hearing and obedience of Faith (then not Scripture) man receiveth the spirit, *Gal. 3. 2.* Which is an undeniable truth, which I might prove by a Cloud of Witnesses from the Scriptures which were given forth from the inspiration of God by his holy servants: And so there being something of God in man, whereby man may (as *Moses* did) first refuse the evil, and then choose a suffering state, & so learn to do well, the sin then comes to be done away, *Isa. 16. 17, 18.* and afterwards more of Gods endless love and powerful presence is made manifest, and so being faithful in the little received from God in the heart, man comes to rule over much, as *Moses* did, vvhho first learned the obedience of Faith in the heart, though in *Egypt*, and in the time of great persecution, where he was also despised of his brethren, yet he obeyed the Word of Faith in the heart, and so afterwards to him God appeared, and the word of the Lord came unto him, and he talked vvith God afterwards Face to Face, as a man talketh vvith his Friend, and the many Wonders and mighty power of God wrought in, and by him, are recorded at large in the holy Scriptures for a testimony thereof to last throughout many generations. And by this Faith also afterwards the Members of Christ did vvalke, *2 Cor. 5. 7.*

And *Joshua* vvho succeeded *Moses*, was full of the spirit of Wisdom [consider that] he vvvas first full of the spirit, and so thereby he came to be a Leader and Ruler over others, and the dread of the Lord fell, and his judgments came upon them vvho

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rose up, or stood against him; and those whom he by the power of the spirit in him came to rule over; and great, many, and mighty were the victories that God gave unto this man; vvhho was bold and courageous by reason of the fullness of the spirit that was in him; and the people hearkned unto him as they did unto *Moses*, and he left nothing undone of all that the Lord commanded *Moses*, *Deut. 34. 9. Ios. 11. 15.*

But the Lords people in these dayes who are led by the spirit of God in them, are accounted both by Priests, Rulers and people, to be drunk or mad, as it was before when the Son of God (who is the light) was revealed in *Paul*, *Gal. 1. 15. 16.* he was accounted by the Ruler of the people to be mad, *Acts 26. 24.* and when the Disciples of Christ had waited, and afterwards received the spirit of truth within, from the which they spake as with new tongues, as the spirit gave them utterance; at them then many were amazed, others mocked, supposing them to be drunk, *Acts 2. 12. 13. 14. 15.* and when *Hannah* prayed in heart, being grieved in spirit, was esteemed to be drunk, even by *Ely* the priest, yet she by her prayers in her heart, obtained her desire of the Lord, who gave her a Son that knew the Lord, and ministered before him, being yet a child, but the Sons of *Ely* the priest (who was in the outward sacrifices) were sons of *Belial*, and knew not God, (like the sons of the priests of *England*), *1 Sam. 3. 14. & 18.*

And *David*, a man after Gods own heart, was as a deaf man, and heard not, and as a dumb man that openeth not his mouth, being dumb with silence, and held his peace even from good, until his heart was hot within him, and the fire burned, then he spake with his tongue, *Psal. 38. 13. 14. Ps. 39. 1. 2. 3. & 9.* & afterwards he said, *Thy Word have I hid in my heart* (which Word is as a fire) *that I might not sin against thee*, and so that vvhich keepeth from sin is hid in the heart; and that Word *David* said, *was a lamp to his feet, and a light unto his pathes*; vvhich Word he kept, and loved the Law of the Lord vvhich is written in the heart, and so was made wiser then his Enemies, and had more understanding then the ancient, and all his Teachers, *Psal. 119. 10. 11. ver. 42. 43. & 56. & 67. & 81. & 97. 98. 99. 100. 101. 102. 103. 104. 105.*

And all the Prophets of the Lord were led, guided, and directed by the spirit of Christ which was in them, both in their actions, which sometimes were as foolishness and madness in the eyes of the professing Jews, & also in their Words, which sometimes were as thunder against the ungodly, though they were the Rulers of the people, and their Words were so terrible against them that professed godliness, and lived in unrighteousness, that *Amaziah* the High Priest said of one of the Prophets, (who spake in the dread of the Lord) *That the whole Land was not able to bear his words, Amos 7. 10.*

And *Amaziah* the Priest of *Bethuel*, being not able to bear the Word of the Lord, therefore he falsely accused *Amos* of conspiring against the King, *Amos 7.* And from the spirit in them did the Prophets with boldness declare against the wickedness of the Rulers of the people, saying to the polluted City, *Thy Princes are rebellious, and companions of thieves; they love gifts and rewards; and judge not the fatherless nor the cause of the widow; and such as these are the adversaries and enemies of the Lord, upon whom he will be avenged, and all them that trouble his servants, Isa. 1. 23, 24. 2 Thess. 1. 6.* and it is just and right for the Friends of Christ to declare against the Enemies of the Lord, and those that decree unrighteous Decrees, and write grievousness which they have prescribed, and turn aside the needy from Judgement, and take away the right of the people, that they may rob the fatherless, against these is the hand of the Lord stretched out, and they are to bow down under the prisoners, and fall under the slain, *Isa. 10. 1, 2, 3, 4.* and saith the Prophet, *Wo to the filthy and polluted City, her Princes are roaring Lyons, her Judges are evening wolves, her Prophets are light and treacherous, her Priests have polluted the Sanctuary, Zeph. 3. 1, 2, 3, 4.* and many more such expressions they used, which was not railing, but sound Words in the fear and dread of the Lord, Read *Amos* the first and second Chapters.

And from the spirit of truth in them did they also declare even against such as were the Teachers and Leaders of the people, and were made Ministers by a Law of God, which Law was then in force, and those Ministers departing out of the way, and corrupting the Covenant, (like the priests of England) therefore

fore the Lord made them (as he will these, who deny the Way, the light) base and contemptible in the eyes of all the people, because they also have been partial in the Law, *Mat. 2. 8, 9.* and against such did (and do) the servants of the Lord declare, they being such shepherds that cannot understand, but are blind, ignorant, dumb greedy Dogs, (these are the worst of Dogs) *Isa. 56. 10, 11.* and by such is the horrible thing committed, *Jer. 5. 30, 31.* and the Pastors are become brutish, *Jer. 10. 21.* therefore hearken not unto them, *Jer. 27. 13, 15, 16* verses, also read *Jer. 23.* and *Ezek. 34.* for as troops of robbers wait for a man, so the company of Priests murder in the way by consent, *Hos. 6. 9.* And one of the chief of that number is John Hudder, Priest of the parish called *Haychurch*, in the County of *Dorset*, and there was a people, the Heads thereof iudged for reward, and the Priests taught for hire, and the prophets divined for money, (is it not so in England ?) *Mich. 3. 11.* and saith the Prophet, *O ye Priests, this Commandment is for you, I will send a curse upon you, and corrupt your seed, and spread dung upon your faces, even the dung of your solemn Feasts, [hearken ye Priests of England] Mal. 2. 1, 2, 3.* And this was & is sound Doctrine, which the itching ears of the false Teachers of our days cannot endure to hear, being found themselves such cursed children that cannot cease from sin, that were to come in the latter days, *2 Pet. 2. 14.* and those Words, and many more to the same effect, were they guided by the spirit of Christ (the light) in them to speak, and from that spirit they declared against the Rulers, Priests and People, who had the Law or Letter, and *Moses* Writings without them, yet were Enemies to the Spirit of Truth within. But the Prophets searched diligently to see vvhhat, and vvhhat manner of time the spirit of Christ vvhich vvas in them did signifie, *1 Pet. 1. 11.* so that the spirit of Christ was in the Prophets, which testified unto them, and was their rule and guide.

And when Christ came vvhich is the end of the Prophets, and the Law, he also declared against the same generation, as the Prophets did, (and vve do) and he said, *They were of their Father the Devil, who did his works;* notwithstanding they had the Scriptures and the Oracles of God, and were of the place of holy Worship, and vvere zealous and strict therein, even against them
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did Christ proclaim many Woes, *Matth. 23.* For the Word of God had no place in them, neither could they hear it, *Ioh. 8. 37. 43.* but in Christ the Light did all the fulness of God dwell, *Col. 1. 19. & 2. 9.* and so he that had the fulness of God within him, was counted a deceiver, a blasphemer, denied and crucified by them that had the Oracles of God without them, and read the Prophets every Sabbath-day, (yet knew not their voices, *Acts 13. 27.*) which prophesied of him, whom they knew not when he was come, (who is the light.) And now we do bear Witness that the light is come, as did *Isaiah 60. 1. 2. 3.* though darkness covers the Earth, and gross darkness the people; yet in him that is the light, doth the fulness of God abide, *and no man cometh to the Father, (or fulness of God) but by the Son, who is light.* And now those that have the Scriptures, (and call that their Rule) in the which they read of Christ the light, yet the light they deny, and so deny him of whom the Scriptures speaks, and him unto whom all power in heaven and earth is committed, and so long as they deny him who is the light, unto whom all power is committed, they cannot receive power from him to become the Sons of God, but they who do receive, and believe in him who is the light, unto them he gives power to become the Sons of God, *Ioh. 1. 12.*

And now the zealous professing Jews, Scribes and Pharisees, have the Scriptures, but they deny him that is the light, and so they are blind; and all those must needs be blind who hate the light, and deny it; and so the Jews had the Oracles of God without them, and the Law without them, and Christ the Son of God without them, and among them, preaching to them, and yet they were deaf and blind, and of the Devil, for they did his Works.

And moreover the Disciples of Christ might read the Scriptures without them, and they had him in whom was the fulness of God, among them, with them, or without them; and yet in many things they understood not, *Ioh. 12. 16.* but were often asking questions, as in *Matth. 23. 10. 36. Matth. 16. 22. Matth. 17. 10. 13. 19. Matth. 18. 1. 21. Matth. 19. 10. Matth. 24. 13. Iohn 13. 7.* and sometime they knew not what Spirit they were of, *Luke 9. 55.* and though he had been a long time with them,

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ye it was hard for them to know him; *Ioh. 14. 5; 6; 7; 8; 9.* and though he had been so long time with them; *[consider]* (it was with them) (for *with* may be one thing; and *in* another) until he had finished the Work (without them) which the Father gave him to do; *Ioh. 17. 4.* *[Consider]* (the outward Work of Christ without, or among the Disciples, may be finished) and he was at the Passover with them; and at the Supper with them; and gave his life for them; and they saw his body broken; and his blood shed without them; and yet notwithstanding all this; afterwards he (that is, the light) upbraided them of unbelief and hardness of heart; *Mark 16. 14.* Who for a long time had the Fulness of God amongst, and with them; who being with them; said; *He that is with you, shall be in you; Iohn 14. 17.* and so they were to wait to receive him within; and that *within* was to abide for ever; but that *within* departed away; but that *within* was; and is to lead into all truth; and be with his to the end of the World; for that which is in man, is always with him; but that which is *with* man, and not *in* him; may not be always with him. And now the light is in man; and so he that is with his to the end of the World; is the light of the World; Who is the resurrection and the life; *who was dead, and is alive, and I say he liveth for evermore;* Who hath finished his Work in the outward things; to wit, Circumcision, Baptism, the Supper; and death on the Cross without the gate; and is now revealed within; and Worketh all our Works in us; and ever such to make intercession for us; *Isa. 26. 12. Hebr. 7. 25.* in whose hearts he is now crying; *Abba Father;* and he that hath the Son; hath also the Father. To whom be eternal dominion; glory; honor; and humble obedience for evermore.

And so Christ Jesus being also guided by that of God; or rather the Fulness of God in him; whereby he finished his Work; and departed away from among them; and bid them wait for that which should abide with them for ever; and said; *These things have I spoken unto you; bring yet presents with you; but the Comforter whom the Father will send in my Name; he shall teach you all things; Ioh. 14. 26. 25. 26.* and that which teacheth all things was to be revealed within; and until that was come and revealed in them; they did not know all things; so that that

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vvhich teacheth all things, and sheweth plainly of the Father, and abideth for ever, is to be received vvithin, and they in obedience to his command did vvaite, and their vvaiteing was not in vain; for when the time was fully come, they did receive the promise of the Father which they had waited for, and so vvvere filled with the Holy Ghost, *Act. 2. 1, 2, 3, 4.* as *Joshua* vvvas full of the spirit; and in Christ was the Fulness of God; and *Stephen* was a man full of the Holy ghost, and the desires of such was, *That others might be filled with all the fulness of God, Eph. 3. 19.* (it's not filled with the Scriptures) and so they being filled with that which was holy, were by that led in the Way of holiness, and vvith that vvhich vvvas holy in them, vvvere they to build up one another, *Iude 20.* and then they spake the Word of God vvith boldness; and after the Son of God was revealed in *Paul*, three years after he went up to Jerusalem to see *Peter*, *Gal. 1. 16, 17, 18.* and fourteen years after he went up again to Jerusalem by revelation, *Gal. 2. 1, 2.* and so he did not say he went by the Scriptures, or any command vvithout him, but by revelation, and a revelation is vvithin; and that all the Ministers and Disciples of Christ did come to be led and guided by his Spirit that vvvas in them, might easily be proved by many undeniable truths of plain Scripture, vvhereby it might more largely appear that they vvvere all led, guided, and directed by the one spirit in them, though the gifts, leadings, and operations of that one spirit in them was various, as may be read *1 Cor. 12.*

And novv most people vvill grant this before Written to be true, That all the people of God formerly vvvere led by the spirit that vvvas in them; but that men should now in these days be led by the spirit of Christ in them, is by many denied, the vvvhich thing chiefly is that vvhich I vvould a little search into, or rather open to thee from that vvhich hath searched me. *Psal. 139: 23:* and that according to the Scriptures of truth, if that will be by thee regarded, that so it might appear unto all that are not wilfully rebellious against the light of Christ in their own consciences, and also deniers of plain Scripture, by the which I am ready to prove, That the people of the Lord, & Ministers of Christ were not onely led by the spirit of God themselves, but also in their Words and Wriings did direct others thereunto, saying

ing, *Walk in the spirit; be ye filled with the spirit; and worship God in the spirit; Gal. 5. 16. Eph. 5. 18. Phil. 3. 3. John 4. 24.*

But say the people, *Though they did walk, and direct others to walk by the spirit; yet are not we now to walk by the Scriptures? and is not the Scriptures now to be our Rule? and are we not to be led by that?* To which I answer, That God changeth not; and where doth the Scriptures say, That the Scripture is to be a Rule to walk, or be led by? and the Ministers of Christ did not say, *As every man hath received the Scriptures, so walk;* but *as every man hath received Christ (and he is the light) so walk; Gal. 2. 6.* Consider, there is first something to be received, & then there is to be a walking in the power and strength of that received; for a babe is not able to walk by all the Words that may be spoken unto him, until he receive power and strength within him; and *the new born babes are to receive the sincere milk of the Word, (and the Word is in the heart)* and then to grow up by that received, *1 Pet. 2. 2.* and every man is to walk as he have received of Christ the light, which comes from the Word, which lighteth every man, *John 1. 9.* but every man doth not receive that into the good understanding which he is lighted with, but rather strives against, and hates it; for every one that doth evil hateth (not the Scriptures, but) the light, *Job. 3. 20* and so they hate that in which the power standeth; but as many as receives him who is the light, to them (and none but them) he that is the light gives power, and he hath gifts for the rebellious, but they hating the light, and his own whom he lighteth, receive not him that is the light, and to them he committeth no more, and so they have not power, (yet they may have the Scriptures.) And so man walks by the strength that is in him, which strength comes from the Word by which all things were made, and man receiving the ingrafted Word, (which is not the Scriptures) it is able to save the soul; for Christ the light, whose Name is called the Word of God, *Rev. 19. 13.* is able to save to the utmost all them that come to God through the light of the World, Christ Jesus; and in him neither circumcision nor uncircumcision availeth any thing, but a new creature; and as many as walk according to this Rule, (I do not say my Writings) *peace be unto them, Gal. 6. 15, 16.* and so here was the Rule, which whoso walketh by,

the peace belongeth to, but many calls the Scriptures their rule, and have not peace; but they to whom the spirit is a rule; from it to them peace cometh; and man being led by the spirit in him, hath that to be his Rule from whence the Scripture was given forth: And now that which man is directed, guided, and led by, and by which he tries, measures, or searcheth things, that sometimes he calls rule; & now it is not said the Scriptures searcheth all things, but the Scriptures is to be searched into, *Joh. 5. 39.* and it is said, *The Spirit searcheth all things; yea the deep things of God,* *2 Cor. 2. 10. Prov. 20. 27.* and that spirit which searcheth all things, comes from him who hath measured the waters in the bowlow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the Mountains in scales, and the Hills in a Ballance, *Isa. 40. 12.* and draweth a Line through the midst of his people, and layeth judgement to the line, and right confesse to the plummets, and sweepeth away the refuse of Iyes, *Isa. 28. 17.* and telleth the number of the Stars, and calleth them all by their Names, *Psal. 147. 4.*

And they to whom this spirit is a rule, and are led by it, they are the Sons of God, *Rom. 8. 14.* and it is not said, As many as are led by the Scriptures are the Sons of God, and man is to walk by the same rule of that he hath attained; *Phil. 3. 16.* and mark them that walk so, and it is said, if ye are led of the spirit, ye are not under the Law, *Gal. 5. 18:* but many have the Scriptures and yet are under the Law, but the spirit, which is the Word, *Eph. 6. 17:* cometh (and hath power) to redeem from under the Law, which the Scriptures doth not; For through the spirit (not Scripture) the deeds of the flesh comes to be mortified, *Rom. 8. 13.* And while Paul profited much in that religion which he learned from the Scriptures, he was an enemy unto Christ the light, but when Christ was revealed in him, and he obedient to the heavenly vision, then was he led by the spirit in him to do Gods will; and he did not say, That the mystery of Christ which in other ages was not made known, was then manifest to him by the Scriptures, but he said that it was by revelation made known unto him, and revealed to the holy Apostles and Prophets by the spirit, *Eph. 3. 4, 5:* and he did not say, Without Scriptures it was impossible to please God, but it is said, *Without Faith it is impossible to please God,* *Heb.*

Heb: 11:6: and faith is in the heart, and purifies the heart; and so without that in the heart (which purifies it) men cannot please God; and so man cannot please God without being guided by that (in the heart) which respects no man's person, Jam: 2: and so every one is to walk according to that which he himself in particular hath attained unto; and to mind the same thing according to the measure of the rule which God hath distributed, 2 Cor: 10: 13: and that rule which God hath distributed, is the Rule; and no man ought to go beyond it, or boast of things without, or beyond that measure, or of other mens labours, or things made ready to their hands, but to give all glory to the Lord, 2 Cor: 10: 14, 15, 16, 17: And this was the rule received from God, which his Ministers walked by, and exhorted others unto; and so I do not bid people walk by my Writings, but by their measures in them, received from God, and that is living as God is, and of his own nature, and enables man to do his will, and so fulfill that which is written without; and was given forth from the measure of God within:

What then? do I hereby in the least make void, condemn, slight, vilifie, or deny the Scriptures? God forbid; nay, I had rather my pen might fall out of my hand; or my arm from my shoulder; or my tongue cleave to the roof of my mouth for ever, then I should go about to make void the Scriptures of Truth (and is a true Declaration, Luke 1: 1) which was given forth from that which is my life, which is hid now in the Scriptures, but with Christ in God, Col: 3: 3; and the Word was God, and that which was God, is God, John 1: 1: but if I should say the Scripture is God, I should be a blasphemer like unto others: Do I herein deny the Scriptures? Nay, rather I establish the Scriptures in their place, and make use of it as a Cloud of Witnesses by me, in directing all people unto that which the Scriptures testifyeth of, and was given forth from, John 3: 39: that by it in them they might be enabled to do Gods Will, and witness the Scriptures fulfilled, as it is written, *I will walk in them, and dwell in them*, 2 Cor: 6: 16; and he is the God of them in whom he dwells, and they are his people in whom he walks, from whose inspiration the Scripture came, in the which it is written,

written, *Prove all things; 1 Thess 5:21 and try the spirits; and*
that which proveth all things, and tries the spi-
rits, comes from the God of the Spirits of all flesh,
1 John 4:1 and from the Word of his Power, by which all
things were made, which Word in the heart is as
Num 16:22 fire, which proves, tryes, and refineth things;
Joh 1:3: 3:16. Psal 39:3. Jer 5: and is quick and powerful, dividing asunder soul
14. Mal 3: and spirit, and is a discerner of the thoughts and
3: Heb 4:12 intents of the heart, and man feeling that, and
Psal 139:11 coming to be guided by: that which searches the
23:24 heart, and tryes the reins, with that may he try
1 John 4:1: all things; and so the Rule which man may try all
Luk 10:42 things by, is to be known within; for there is one
1 Cor 2:12 thing in man vvhich vvill try the many things;
1 Cor 1:21 from the vvhich one thing vvithin, the false spi-
Rom 8:9:10 rits are gone forth into the World; and those spi-
11: 1 Cor 3: rits of the World, and all the World by its Wif-
16: 1 Cor 2: dom, and that spirit which is vvithout, knowes
10: Joh 15: not God, nor the measure of his spirit vvithin;
4:5. Jude 6: and so those are the false spirits that are gone
2 Thess 1:5 forth, vvhich are to be tryed by that which is not
6:7:8:9:10 gone forth, but abides vvithin; and discerns the
Joh 17:17 heart, and those that are gone forth from being
Pf 51:6: Joh guided by that vvithin, (as the holy men were)
1:14: Joh 8: they are like unto the Angels vvho kept not their
44: 2 Cor 4: first estate, for man at first was (and holy men
4: Eph 2:2: vvere) guided by that vvithin, vvhich is the Word,
Joh 8:24: Joh which Word is truth; and he that abode not in
17:17. 1 Tim truth (which is in the inward parts) was a De-
4:5: Joh 8:22 vil and a Murderer, who is called the God of the
Joh 15:15 World that blindeth the minds, and worketh in
1 Joh 3:5: all the children of disobedience; and so the De-
Dan 9:24: vils Works are in his children, and they are talk-
2 Cor 3:5: ing of the Works of God without them; but
2 Cor 4:10 they that are led by the Word of truth; that fan-
Rom 8:4: cise, cleanse, and maketh free; by it they
10: Eph 3:17 come to know the Works of the Devil destroy-
Col 1:27: Joh ed which was in them; 1 John chap. 3: vers 8:
16:25. Joh and so he that destroyeth the Works of the De-
15:5: vil,

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will, and maketh an end of sin, and bringeth in everlasting righteousness, is known in all them that are not reprobates; and so when sin is made an end of, everlasting righteousness is brought in, and so it's within, and not without; and so he being received within who brings that in which is everlasting, to that man he is within the hope of glory, and shews plainly of the Father, and saith, *Without me ye can do nothing*, (it's not said, *Without Scripture ye can do nothing*) & they that are without him who teaches all things, are without God in the World; but he that hath the Son, hath the Father also; he that hath the Father & the Son abiding in him, need not to go out from that, to be taught or led by any other thing or rule without him, as it is written of him that overcometh, that he shall no more go out, & upon him that goeth not out, the new Name comes to be written, & he comes to be a pillar in the Temple of God who goeth not out, Rev. 3.12. & the Name which is better then of Sons & Daughters, even the everlasting Name that shall never be cut off, is given to them within the House, and within the Wall, even to such who takes hold of the Covenant, Isa: 56:4, 5: *and the Sanctuary shall be set in the midst of them for evermore*, Ezek: 37:26, 27, 28: *and in the midst of them will the Lord spread forth his hands as one that swimmeth*, Isa: 25:11: *and though Ephraim compassed the Lord about with lyes, and the house of Israel with deceit, yet saith the Lord unto Ephraim, I am God, & not man, the holy one in the midst of thee*, Hos: 11:9: 12. And so Ephraim compassed him about with lyes who was in the midst, & he that was in the midst was holy, tho compassed about with lyes, *and the just Lord was in the midst of the filthy polluted & oppressing of 3*, Zeph: 3: 1, 2, 3, 4, 5: Consider this all you polluted ones, who oppress the just in the midst of you, for the just Lord in the midst will arise as a Lion out of a Thicket, and a young Lion out of the Forrest; he shall roar like a Lion, and utter his voice like a man of War, Isa: 42: 13, 14, 15: *and then shall his Enemies be scattered*, Ps: 68: 1. *and he will sweep away the refuge of lies; therefore the daughter of Zion, and the daughter of Jerusalem, and Israel shall be glad; for unto them it is said, The Lord is in the midst of thee, thou shalt not see evil any more: In the day shall it be said to Jerusalem, Feare thou not, and to Zion, Let not thy hands be slack, the Lord thy God in the midst of thee is mighty, he will save*; Zeph: 3: 14, 15, 16, 17

and

and he that is mighty to save is known in the midst; and so he that justifieth is near, *Isa. 50.8.* even he who hath said, *I will dwell in the midst of the children of Israel for ever, and my holy Name shall the house of Israel no more defile, Ezek. 34.7.*

For the Lord hath chosen Zion, he hath desired it for his habitation: this is my rest for ever; here will I dwell; for I have desired it; I will abundantly bless her provision. I will satisfy her poor with bread; I will also clothe her Priests (not the Priests of England) with Salvation and her Saints shall shout aloud for joy; there will I make the horn of David to bud; I have ordained a Lamp for mine anointed, his Enemies will I clothe with shame: but upon himself shall his Crown flourish, Psal. 132. 13:14:15:16:17:18

And every man that hath this hope in him purifieth himself, even as he is pure; 1 Joh. 3.3.

The true Prophet who was to come, is come, and there is not another; his work witnessed, and truth declared from a feeling sense and experience according to Scripture.

THE true Prophet is come of whom *Moses* the servant of the Lord did write, who is raised up in the midst, and hath rent the vail, and from under death is risen in his unlimited Power, Dominion and Authority, even him that death nor the grave cannot hold, who through death hath conquered death for ever; and though death had power over him before the way into the holiest of all was made manifest, yet now death hath no more dominion over him, but he is risen through death, who was made a curse, and hath born away the curse, and removed the cursed ground upon which fallen man stood, and hath born away the sin of the World, and was made sin for us, that we might be made the righteousness of God through, in, and by him who hath opened the understanding, whereby the unspeakable riches of unspeakable love comes to be made manifest,
even

even unto us who were going astray, and were children of wrath as well as others, and aliens and strangers to the Covenant of Grace, and long were without God, and in the World, tossed to and fro with every Wind of Doctrine, after the cunning craftiness of men, whereby we were long deceived, even by such who still bewitch the minds of the simple; out of which Witchcraft I can say the Lord hath delivered, and obedience to the truth (that makes free) is yielded, and love, mercy, and judgement is come and brought forth, and Victory is witnessed, the Messenger of the everlasting Covenant is come, even he that we long waited for, and we do not look for another, but he that is the same yesterday, to-day, and for ever, who was to come, and is come, and is to come, (he that readeth let him understand) who is without beginning of time, or end of dayes; who is made under the Law; and became as a servant, being obedient to the death through which the life is risen up into the understanding, & hath born away that which the Law had power over, and hath brought in that by which the Law is fulfilled; and so he that is the end of the Law, for righteousness is felt and received, who taketh away the sin, and reconcileth the World up unto the Father, where the sin is taken away by him, who though he was made sin, yet knew no sin; who appears now the second time without sin, to the saving of that which was lost; which is now brought again, and plenteous redemption is known; for the desire of all Nations is come, and the second house is filled with his glory; the Wine-press is full, the Fats overflow, for the Winter is past; and the Summer is come, and the Lillyes appear in the field where the Pearl was hid; the fig-tree puts forth her buds, and the Vine yeilds her increase; the Olive doth blossom, and the Apple-Tree in the midst of the Wood doth flourish; and the good ground yeilds her increase, and is fruitful in its season to the good Husbandman, and there is seed to the sower, and bread to the eater; the Barns are filled with abundance, and the Store-houses with plenty, and treasure is laid up for many years in the heavenly places, which are purified with the lively sacrifices, so that the earthen Vessels are fitted to keep the heavenly Manna that shall dure throughout many generations; and so against the Famine comes upon the earth, (and all them that feed at Jesa-

bel's Table) oyle is laid up in safety, and the finest of the Flower
 in a place where it is sure, where it will last and never fail until
 the Heathen are scorched with heat, and they that have forsaken
 the Lord are become as a parched heath, and all the Gods of the
 Heathen famished, and the tongue of the Egyptian Sea dried
 up, and all the false prophets overturned who belong to *Jesabel*,
 whose body the dogs must tear, though she yet sits as a queen in
 opposition to the true Prophet Christ the light; and until them
 who are drunk with the Wine of the Fornication of the Whore,
 and are the Merchants of Mystery Babylon the great, the Mo-
 ther of all the painted Harlots, be all condemned in one day
 with an utter overthrow, and the seat of the Whore removed,
 and all them that commit fornication with her made as the Val-
 ley of *Hammon Gag*, and as the dung upon the face of the earth;
 and all the brats of the Whore dashed against the stones; 'until
 then I say shall that in store remain, and a hiding-place be found
 for the Prophet of the Lord, who is also hid near thee in thy
 own Land, though thou art seeking him afar off.

Wherefore hear O ye Kinreds of the Earth; for as the dew
 spread upon the Mountains, so doth the streams of my beloved
 arise, overspredding the earth with the comeliness of his love,
 and filling it with the beauty of his Grace; the banner of his
 love is spreading forth as a Curtain; and under the shadow of
 his YVings is a certain hiding-place, both from the storm and
 from the heat; and though the Sea rages, and all Kinreds and
 Tongues swell up in wrath, pride, and arrogancie; yet him is
 come, known, witnessed and received, who commands both the
 YVinds and the Sea, who is the former of all things, by whom
 they all were made, and at his command all are subdued; and the
 lightnings of his light enlightens the world, *Psal. 97. 4.* and the
 glory of his power is spreading over the Nations, and the excel-
 lency of his beauty is reaching to his Lambs; and because of his
 comeliness the Virgins love him, and to him the Daughters of
 Jerusalem bring their gifts; and before him the Princes of the
 people lay down their Crowns; and because of him the wilder-
 ness doth rejoyce, and the desolate is made glad; for the fruitful
 Land was become a barren wilderness, and now the barren wil-
 derness is turned into a fruitful field, and the plant sprung out

of a dry ground, and the Seed is born of the barren Womb, and there is a Way made in the Wilderness, and streams are given in the desert, & the ear of the deaf is opened, the Lame doth walk, and the Leaper is cleansed, and the hammering tongue speaks plainly, the Gospel is received, and the everlasting power is come, even the Immanuel, God with us, and in us; and we confess Christ come in the flesh, and do not look for another, but do know that this is the great Prophet who is come into the World, that is set in the heart, *Ezech. 3. 11*, which is in the midst, out of which *Moses* said the Lord would raise up a Prophet, *Deut. 18. 15*, the which Prophet being come which all are to hear, he saith, *I am come a light into the world*, *Joh. 8. 12*. *Joh. 12. 35, 36*, & 46: The World being set in the heart, there is the light of him who saith, *I am the light*, and he that is the light, is the true Prophet; and the true Prophet is in the midst, who is the light, whose day *Abraham* saw, unto whom the Gospel was preached; which Gospel is Gods power, whereby *Abraham* rejoiced, because he came to see the day of him who is the light of the World, unto whom all the Prophets gave testimony.

Isaiah, who witnessed the Son born, and the child given, *Isa. 9. 6*, by whose stripes he came to be healed, he preached the light, and said the light was come, and the Gentiles should come to his light, and Kings to the brightness of his rising; and he also preached the light to be everlasting, *Isa. 60. 1, 2, 3*, & *19. 20*. So that Kings and Gentiles shall come unto him that is the light, who is Gods Wisdom that is from everlasting, *Prov. 8. 23*, who is given for a light to the Gentiles, and in him they trust: And *Isaiah* said, *Come ye, and let us walk in the light of the Lord*, *Isa. 2. 5*. And the Disciples called him Lord who is the light. And *David's* servants were careful that the light of Israel might not be quenched by his going forth to war; [mark] That which leads forth to war quenches the light, *2 Sam. 21. 17*. And *Job* did not deny but the light was given to him that was in misery, and to the man whose Way was hid, *Job 3. 20. & 23*. And *David* preached him who is given for a light unto the Gentiles, to be salvation to the ends of the earth; and said, *The Lord is my light*, and my salvation, *Psal. 27. 1*. And in thy light we shall see light, *Psal. 36. 9*. And light is sown for the righteous, *Psal. 97. 11*. And he that
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came of *David* said, *Truly light is sweet, Eccles. 11. 7.* And when he came of whom the Prophets prophesied, who is the only Prophet and High-priest, and the end of the Prophets and the Law, and that Priesthood which was made by a Law: he being come, preached himself to be the light of the World, and said, *While you have the light, believe in the light, Joh. 8. Joh. 12.* And *John* who was a Minister of Christ, preached the light, and said it was the life of man, *Joh. 1.* and light is come into the World, *Joh. 3. 16.* and *Peter* preached the light shining in a dark place. And the Ministers of Christ who were eye-witnesses of his glory, said, The light shined in darkness, and God commanded the light to shine out of darkness; and some witnessed that they were made partakers of the Inheritance with the Saints in light.

And many more proofs might be brought from the Scriptures of truth, as a cloud of witnesses to prove that we who preach, declare, & bear witness to the light, do not therein preach a new doctrine, nor another Gospel, but the same which all the holy men of God, & that which we have heard & seen, which was from the beginning, which Message is this, even the light; which light in the World, in the heart is the corner-stone, which is the sure foundation; and other foundation can no man lay then he that is the light, that is already laid: And this is the true Prophet which all are to hear, and the children of the light do hear, know, and obey his voice, and a stranger they will not hear, but him by whom God speaks; for God in times past spake unto our Fathers at sundry times, and in divers manners, but in these last dayes he hath spoken unto us by his Son who is the light, whose Name is called the Word of God, *Rev. 19. 13.* which Word was hid in *David's* heart, of whom Christ came, who is the Light and the Word which was a light unto *David's* feet, and a lanthorn to his steps; and so *David* called him Lord who is the Light, and the Word nigh, who is in the midst, and preacheth peace to them that believe in, follow, & obey him that is the light, and the light is the condemnation of all them that hate it; & every one that doth evil hates the light; but the light is the condemnation of all whose deeds are evil; and every one that loves the light wherewith he is enlightened, brings his deeds to it; and by it the hidden things of darkness are made manifest, and waiting in that which it doth make

make manifest to be evil, so Christ the light comes to destroy the Works of the Devil, and make an end of sin, and reconciles up unto God, who hath given him a light of the Gentiles; and a covenant to be salvation to the ends of the earth; and this is he that lighteth every man that comes into the World, which World God so loved, that he gave his Son a light into it, that all men through him might believe, and be saved from wrath to come; and so its the Will of him that sent him, who is the light, that all men should be saved, and come to the knowledge of the truth; which truth brings freedom to the Seed, whereby it comes to have peace with God, being redeemed from the bondage of corruption, and set at liberty from under the shadow of death, wherein many long have walked, whose feet now comes to be guided into the Way of everlasting peace, where the children of the light doth rest together.

And this is he who hath wrought redemption with his own power, and redeemed out of the captivity, & opened the prison door, and preached peace, to the spirit that was in prison in the days of *Noah*, when the old World was destroyed, & brought the Flood upon the ungodly, yet saved the seed in the midst of the storm and raging waves; and by him, even he that is the light, is captivity led captive, and that which ruled over, is brought to be a servant under; and when the VVord of the Lord came to the Rock, it opened, and much of living VVater issued forth abundantly, whereby the thirsty come to be satisfied, and clotheing from him who is the light doth daylie come, and the rayment that never waxeth old; he clothes with the armour of light, and is as a sun and a shield; from him the spiritual VVeapons comes, and he teaches the hands to war, and the fingers to fight; so that the strong holds are broken down, and every thought comes to be subjected, and when he leads through the sufferings like a Lamb, so is he followed; and when he arises up to speak with authority, and not as the Scribes, then is he obeyed, who then utters his voice like a man of VVar, and lifts up his voice like a Trumpet, crying aloud unto all them that are thirsty, and proclaiming the woes unto all them who wear the false coverings. and by him are his enemies confounded, & Judges led away fools, and Princes laid in the dust. And at him do the Kings of the

earth shut their mouthes, and before him shall they all bow, for with the sword of his mouth, and with the breath of his lips doth he slay the wicked, and his slain are many, and shall be more, for no flesh shall stand before him who is now come to plead and make war in righteousness; and now are his enemies flying unto their strong holds and fenced Cities, but his salvation is stronger then VValls or Bulwarks, and that all them that follow him (their Captain) knows right well; and before him all the mighty of the earth are as a tottering VVall and as a broken hedge; and he it is that rideth upon the wings of the wind, whose power is unlimited, whose wayes are past finding out, who descended into the lower parts of the earth, from whence the wicked never knew him to arise.

But I with the rest do witness he is risen through the earth, and his feet stands upon it, and is become the first fruits of them that slept, and is ascended up on high, and hath dominion over all, and is crowned with glory and honor eternally in the heavens, and hath given gifts unto men, and from him the gift of eternal life is come.

And this is my beloved, O ye daughters of Jerusalem; and this is my Friend and Redeemer, O ye sons of men, even he who hath redeemed my soul from hell, and brought me back from the power of the grave, this is the Prophet of whom *Moses* did write should come, and is come, and there is not another then he that is raised up in the midst, which is Christ the light of the world in the heart, this is he that hath done wondrous works for, in, and by me, and many more, who are thereby made living witnesses unto his Name, whose Name is a strong Tower, and a Rock of defence, he is a sure dwelling-place, he is the rest of the soul, and the joy of the living.

And since he hath put the sword of his Spirit into my hand, and his word of life into my mouth, the wicked thereby hath been cut down like the grass, and the mighty have been trampled upon as the dust in the streets; the tall Cedars have been as the Brambles, and the strong Oaks have been rooted up; the Prophet became a fool, the Pastors became brutish, and the spiritual man was mad, but the Seed hath been refreshed; and the weak nursed up, the tender plant preserved, and the hungry fed.

And

And for his Names sake will I not keep silence until my testimony be finished, and until Jerusalem be made a praise over all the Earth, and her righteousness break forth as the morning, and her comeliness as the brightness of the Sun, and till I see the destruction of her Enemies, and her Adversaries overturned for ever, for powerful is our King, vvho is come to reign.

Oh! Who can with-hold the pen from Writing, and the tongue from declaring? When the Lyon hath roared, vvho vvill not hear? When the Lord hath spoken, vvho can but prophesie? How can I but declare his vvondrous Works, and proclaim his Name vvhere ever I come, and confesse him before men though I should suffer much more prisoning, dungeon, & vvhipping then I have done? surely his Name I vvill declare in the World, vvho is the light, and give my testimony of him that saves from sinne, vvwhose Name is called Jesus the light of the World, vvwhich is the elect, precious, and corner (but stumbling) stone, even to both the houses of Israel, but it is he that is come to rule the Nations vvith his Iron rod, and dash his Enemies in pieces like a potters Vessel, and judge the Earth in righteousness, and the people vvith his living truth, and novv the sinner shall not stand in judgement, nor the vvicked in the Congregation of the righteous; for he utters his voice like Thunder against the vvicked, and is dreadful against all the double-minded; he condemns the unjust vvith an utter overthrow, and pulls down the unrighteous from their seats: Oh! Who of the wicked can stand vvhen he thunders from Heaven, and pierceth through the secret parts of the heart!

And though I do speak an allegory, yet I do not speak contrary to the Scriptures, but according thereunto, from the spirit of truth, and though I speak of the operation of Christ in his Members, yet I do not deny the Works vvwhich vvwere wrought by him in his ovvn person; and though I preach Christ vvithin the hope of glory, yet I do not preach another; and though *Paul* travelled in birth again until Christ vvvas formed in the *Galathians*, yet he did not desire another Christ should be formed in them: And though *Paul* said God had revealed his Son in him, yet it vvvas not another Son; and though I say the Son of God is come, and hath given me an understanding, yet it is not another

another Son, but the same that ever was, vvho vvorkerh all our Works in us. And though I preach him the maker an end of sin, yet I do not preach another; but they vvho preach a Christ that doth not make an end of sin, nor save them (vvho preach him) from their sins, do preach another Christ, seeing the true Christ maketh an end of sin: And though I say the Prophet is come who is mighty in Word and Work, and raised up in the midst, or in the heart, yet it is not another, but the same, vvwhose vvonders appeared outvvardly vvhist he vvvas in the form of a servant upon the earth.

And though I preach him to the World, the light of the world, yet it's not another, but the same vvho said, *I am come a light in- to the world; & I am the light of the world, Ioh.8.12.* and so he being come a light into the World, he is to be preached as he is, [the Light] that all men through him might believe, and mens minds turned from darkness to him who is the light, (in the darkness) and it is most right and proper to preach him the light vvho is now come, and is the end of the Lavv to all them that believe in the light, and the end of the Prophets vvho preached him that is the light under various Names or Terms, as King, Priest, Prophet, a Son, a Childe, the mighty God; and *David* called him Lord; and he is called a Saviour, a Redeemer, a Mediator, &c. vvho being come, saith, *I am the light;* and so it's right & sound Doctrine to preach him as he is, *The light of the World, and lighteth every man that cometh into the world, which is the true light;* and vve that preach this, do not preach another, but him vvho said, *I am the light.*

By me vvho refused the glory, treasure, and preferment of the World, and did choose rather to suffer affliction with the people of God; and though I profited much in that Religion vvhere the carnal Ordinances are, yet that profiting came to be accounted as drosse and dung, that he might be received vvho makes an end of sin, vvho being novv come, his love constraineth me his Name to publish, vvho is the true Prophet, vvwhose Name is called *Jesus*, vvho hath, & doth save from sin, for whose Name sake I have been often brought before Rulers, haled and beat out of the Synagogues, numbred among transgressors, try-
ed

ed at Assises as an offendor, yet there denyed the liberty of a
murtherer, being six times imprisoned, twice stript naked and
vvhight vwith Rods, and since put into Bridewell, once put into,
and kept long in a Dungeon for praying, often abused in prison;
sometime near death, in trials often, in perils often, in losse of
goods, in daylie reproaches, and in that vvhich hath been greater
then all these things, and yet have I been preserved unto this
day by the power of him who is the light, and the onely Son of
God, to whom be eternal glory from his own Seed in his Ser-
vant, who is one of the least among many Brethren, being a
prisoner at *Winchester* for the truth of Christ by the vwill of men,
unto vvhom I am knowvn by the Name of

Humphrey Smith.

An Invitation from the Spirit of Christ.

COME unto me all ye that are weary and heavy laden, come
unto me and find rest; I, even I am he that comforteth Si-
on, I am he that preacheth liberty to the captives: Oh come un-
to me, stay not, I am the way, the truth and the life; I am he,
and there is none other; I came out from the Father into the
VVorld, that it might be reconciled up unto God thorow me.
I am the good Shepherd that am now come to gather the out-
casts of Israel, and to bring home unto God the lost sheep, that
the disperfed of Judah may now return, and the seed of *Abra-
ham* may be brought in to me, in whom the redemption is, even
plentious redemption for all that will hear and turn in hither.
Oh all ye scattered of the Flock! my voice is to you that have not
found rest to your souls, now hearken diligently to hear my voice
& feel my words of life, for now the time is come that the seed
that hath long lain in the death shal hear my voice, & they that
hear shal live, & arise out of the death, & I wil give them life: Oh!
come unto me my own, my beloved before the foundation of the
world, come, and stay not, I have long waited for you, my locks
are wet with the drops of the night, and you have even weary-
ed

ed me with waiting for you, long have I knocked at the door of your hearts, calling to repentance, & no man regarded; now the sloathful would not arise that I might come in, & take up my abode with, & in my own, & refresh them with waters of life, but now am I come who am the Bridegroom and the Bishop of the soul, with my alluring tears; Come, oh my Friends! hearken my beloved, let me not be denyed; open the door of thy hard heart, and let me not stand waiting any longer; behold, I have honor for all them that follow me, and Crowns of life for all that will receive me. Come unto me, my Lambs, I have prepared my Supper, I have made in this Mountain a Feast of wines of the Lees, of fat things full of marrow; all things are now ready; Come in unto me, I am the bread of life, I am the hidden Manna, I come to save mens lives: Come all ye that are weary with the burden of your sins, I am the Lamb slain from the foundation of the world; I come to take away the sin of the world; I am the root of Jesse, and the off-spring of David; I am he that opens and none can shut, and shuts, and none can open; I have power to forgive sins on earth. Come, cease from the evil of your doings, learn of me to do well, and then we will reason together, and though thy sins have been as scarlet, they shall then be as white as snow; for I come to finish transgression, and make an end of sin, and bring in the everlasting righteousness of God. Therefore hear, oh ye scattered of the flock, that are yet in the miery clay, covered over with the thick Cloud of your sins, oh! remain not in the filth now, continue no longer with the flesh-pots in the house of bondage, for I am come to condemn sin in the flesh, and destroy the works of the devil, that you may find redemption in me, and be washed from your filthiness and cleansed from your sin. Wherefore hear all ye that are far from righteousness, behold, I have gifts for the rebellious, my hand is stretched forth; oh ye simples ones! come unto me, and learn pure wisdom; and ye fools, be of an understanding heart. Oh why will ye dye! why will ye dye oh ye house of Israel! have I any pleasure at all that the wicked should dye? turn you, turn you now I do call, oh ye hard hearted! wherefore do you hide your selves from me, & dig deep to hide your counsels from me? why do you run alwayes astray? Oh what shall I do

do unto you that I have not done? and yet do you still go on in the evil of your wayes? When will you once return? Oh *Jerusalem*! Wilt thou not be made clean? When shall it once be? Oh! I have seen your abominations, and am wearied with your sins, and yet have you not regarded; oh! now it is high time to consider thy Ways, and return from the evil of thy doings, lest thou be shut out for ever.

And all ye my dear ones that have long waited for me, behold I come quickly, and my reward is with me, saith Christ the Son of God; and I will open to you the hidden Treasures of my Father, and make known his Will to you; and I will remove off the burden, and circumcise your hearts; behold I come, saith Christ, and I will open the prison-door, and raise the prisoner out of the pit, and bring deliverance to the captive, and refresh the plant of my Fathers planting, and nourish the tender Grape which the subtilty hath hurt; and I will bind up the broken, and restore unto the mourners the years of joy and comfort; and I will be unto you a sure foundation, a present help in time of need; and I will bring back the scattered, and they shall now return; and fear the Lord God of their Fathers in my mountain of holiness, and they shall walk in the Way of peace, and in the pathes of righteousness, where the unclean shall not pass over, nor the wild beasts of the field shall not come, but the ransomed of my Father, saith Christ the Son of God: Therefore hear all ye my Brethren, and consider all ye my Friends, for I am come who am the sure Foundation, and the Corner-stone, the Light, the true light of the World, and the life of man, and the everlasting Covenant of the Father, and the Power of God, and the Wisdom of the Father; by me Kings reign, and the Princes of Israel shall now rule in equity; for behold I am come, even he that you have long waited for, and there is not another; come learn of me, I am meek, I am lowly, I am the light, low in the heart, I am the living Minister, saith Christ the Son of the Fathers love, and the light of the World; I change not, but remain a Priest for ever, a living Minister of life within the veil, ministering life unto the spirit in prison.

A servant of the Lord, his faithful labouring, travelling and sufferings related, who is no wandering idle person; the false accusations against him cleared; with the ground of the late Commitment of him, *Anthony Millage*, and *William Bayly* to prison, and the House of correction, wherein the injustice of *John Bulkley* hath appeared.

I Who am as one of the least whom the Lord Jesus Christ hath called by his Grace from under, and from among the dumb Idol-shepherds, by whom I was long led away, and among whom (even in the Pulpits) I had my conversation for a time, and also from the lust of ignorance, and Wayes of Wickedness which a long time also I vvalloved in; and from my earthly Wisdom and carnal Knowledge, vvhich puffeth up; and from all vanity and unrighteousness of this present evil World, out of the vvhich the Lord redeemed me, and made me vvvilling to give up all unto him that vvas dear and near unto me, even my own life also; And the Lord vvhose Name is holy, (to vvhom be all glory for ever) having endued me with power from on high to preach the Gospel of the Lord Jesus Christ, vvhich I never learned of men, of the vvhich Gospel I am not ashamed, though it hath been preached by me in vveaknesse and in fear; and here in this I know, That God hath chosen vveak things to confound things that are mighty; and by the foolishness of preaching, those that believe (in the light) have come to be saved from their Ways of Wickedness, and from Wrath to come, whereby they come to find a hiding-place in the day of trouble, and be preserved in the everlasting light of the Son of God, vvhhen the judgements of the Most High are poured forth upon *Egypt*, and the chiefe of all its strength; and the strength of the living God being made perfect in weakness, whereby I have been inabled to undergo the merciless cruelties of ungodly and unreasonable men, vvhich several times have been so inhumane and grievous, that if I should have caused it to be printed at large, most people would hardly have believed that the hearts of English men could have been so hard

hard against one of their own Nation, who offended not in word or deed.

And truly this body of mine, or house of clay in which I dwell, hath undergone so much, so long, and so often, which is almost endless to express, that now it is become weak & feeble through cold, nakedness, fastings, blows, cruel whippings, unwholesome prisons, and sickness, lowliness, and want therein, by reason of the hardness of the hearts, and unmercifulness of the Magistrates and Coalers, the which I have often borne in meekness and patience, even sometimes with-holding my tongue from speaking, and pen from writing therein, and not onely by reason of my own sufferings, who can freely give my back to the smiters, and my life to them that seek it, but also by reason of the cruel oppression of the rest of the servants of the living God, and tender Lambs of Christ, some whereof are young as Babes, and so hardly able to bear what is laid upon them in loss of outward liberty and goods, and in cruel mockings, (*Jer. 20. 7.*) reproaches, whippings, bonds and imprisonments, and in beholding the sad, miserable, and lamentable state and blindness that those men are in by whom we thus suffer, who not onely offend the little believers and Lambs of Christ, but evil intreat all the servants of the Lord, and exercise the utmost of their cruelty upon them who are as strangers and pilgrims on the earth, whom the Lord God hath chosen out of the World, and so it knows them not, being strangers therein, whom they should entertain, *Hab. 1. 2.* instead whereof they are put to many cruel sufferings and hardships by the wickedness of ungodly men, whose judgements slumbers not, and their damnation lingereth not, but with fury poured forth will the Lord repay his enemies, and reward his adversaries the double of all their doings, and the fire of his jealousy will wax hot against them, and the Lord will shake his hand at them in his fury, & sheath his glittering sword in the bowels of all his adversaries; dread and terror shall take hold upon them, howling, lamentation and mourning, and woe for evermore; and destruction upon destruction shall come in that day, when there shall be none to deliver.

And seeing the things that are, and foreseeing the things that are coming to pass upon the ungodly, who are all but as stub-

ble, therefore (I say) hath my soul been prest down with sorrow, and my spirit grieved in the night-season; yea, night and day, have I lamented thee, O England, and often over thee have I wept bitterly; great hath been the grief of my heart, because of these things have I often been in heaviness, and mine eyes as fountains of tears; oh how loud doth the cry of the oppressed ascend up into the eares of the Lord of Glory! and how little doth the hard-hearted oppressors regard it! but the Lord our God is righteous, his eyes are open, he seeth the plottings of the wicked against the just, and he knoweth how to deliver his lambs in the day of tryal, and reserve the wicked unto the day of destruction.

Among the which wicked and ungodly the Lord having sent me forth with the rest of his called, beloved, and chosen ones, as sheep among devouring wolves, by whom I have often been assaulted, & imprisoned in divers parts of this Nation, of the which I am free-born, in the which I have laboured diligently night & day, abiding in my calling that the Lord hath called me unto, which is, To turn peoples minds from darkness to light, and from the power of Satan, to God; and thereby many have been turned and converted unto God, and nursed and built up in that which is holy; and so having continued in the grace and power of God, though through great and many tryals, at last by the counsel of the Lord, and leadings of the spirit of truth, was I brought into the County of *Derby*, and my labour there also was not in vain in the Lord, for many received the truth with gladness and all readines of mind, and many were dayly added and turned from the evil of their doings, and then were they also made a prey on by the Rulers of the earth, and many of them were taken out of their honest outward employments and kept long in prison because they could not swear, nor respect mens persons any longer, and some of their Families (that were poor) left as to perish, and others whipped and evil intreated, and much cruelty (and that without mercy) did the servants of God in that County suffer, which things were never yet printed, and of much of it by many was little notice taken.

And in that County among them did I suffer much, both in prison & else, & in the fear & dread of the Lord, his Name with bold-

boldness there declared much, for the space of 10. or 12. months, & having at that time discharged my conscience among all people, and not withholding the whole counsel of God from them whom the Lord hath gathered with his arm of everlasting power, I then took my leave of them, with bowels of love to the Seed in them all, who are as dear even as my life unto me. as they faithful in their measures abide, from whom I departing, & committing them to the Grace of God, was now returning, intending to pass by *London*, if Satan had not hindered by casting me into prison.

And coming into the next County, called *Hampshire*, and towards a Town called *Ringwood*, where I had appointed a Meeting, and before I came to the Town, I had certain notice that there was Officers waiting for me with a Warrant, and also one *W. Jays*, who is a very bad man, had sworn falsely against me, that I had said to a young Woman, *I curse thee*, the which Words I never spake, as the Lord God of life knoweth right well; and after I had stayed some time waiting upon the Lord for his counsel, I said to the Friends with me, *There is no expectation of my scapeing a prison if I go on to the meeting, and it is like to be a very bad imprisonment*: And so accordingly on I went, and was imprisoned; for I knowing my self free therein of offence in Word or deed, and that them Words which were falsely sworn against me, I never spake; and seeing it was but a snare laid for me, I gave up my life to him that was able to deliver me out of the snare again; and if I had been in any measure guilty of that false accusation, or any evil in the least. I might have escaped coming to them Officers, having a sufficient horse under me, and was passing far out of the Country, and had also two Friends with me, whose mouths the Lord hath opened, and they might have kept up the meeting if I had past on my Way; but notwithstanding all this, I gave no place to the Devil, but yielded unto the tryal, though I knew, and said, *it would be exceeding bad*; yet was I not willing to leave any thing as a clog behind me, to follow after me as a burthen; whereby the living truth of my Father (which is more to me by much, then my outward liberty or life) should in any measure suffer; therefore I submitted to the trial, and gave up my body to suffer.

Now I write the more words concerning this, because there was a great noise among the Rulers and people, in that this man had deposed upon his oath that I had said, I curse thee, and so they were saying that a Quaker had curs'd: But this W. Jay is known unto many to be a false deceitful wicked man, and several people who fear the Lord, are ready to witness that he is forsworn, (and so to be punished) and it is one thing to curse, and another thing to say, I curse, as for example, I have heard a man say, I swear, when he did not swear, but onely say, I swear, and so a man might say, I curse, when he did not curse, but I did neither curse, nor say, I curse, though falsly so accused, (read Mat. 2. 1, 2, 3. 2 Pet. 2. 14.) as there was false witnesses whereby he suffered who is our Head, and by such also do the rest of the members come to fill up the measure of the sufferings of Christ which is behind, and through sufferings was the Captain of our salvation made perfect, and in him I have, and had boldness, and so went to the Meeting, where I found the Tything-man and Constables so moderate that they let me have the liberty of the meeting, and being the Justice was not at home, they took me not away that night, and in the morning I went forth two or three furlongs my self, and back again, and might have rid away, for neither I nor any other had promised them that I should stay, and the Warrant did not require me to come before the Justice, but them to bring me, the which at last they did.

And as I was riding along the Way with them Officers, and many Friends, I met one of the same County, called Justice Illy, whose Words and Actions were not becoming a man in his place, for he turned his Horse about in a rage, with Wrath and Fury, like a man rushing into battel, with great high threatening Words he commanded me to stay, and seeing many Friends with me, he abused them much, and called one Rascal and Ingler, another he called Buzzard, another he said, look't like a Jew, another like a pretty bug, and said in his rage several times, he would send us all to prison presently, (but did not) so that if others had been so desperate in Wickedness as he, (that should keep peace) there might have been quarrelling and fighting among so many people as were there. And he spake several lyes, which were proved so to his face, and then he departed with shame, being proved a lyar; And then to manifest his envy and folly both, he caused a blind paper instead of a Warrant, to be Writ in the Lane,

Lane or under a Hedge, and sent it alter me, (in his own Name) who was going with a Warrant before, or a paper instead of it, and with it being brought [late] upon the last day of the Week at night, and *John Bulkley* being not at that present at home, therefore was I stayed (with the Officers and Friends with me) in an Inne, until our Boots were off, and it time to go to bed, being about the tenth hour in the night, at w^{ch} time came another Warrant from *John Bulkley*, w^{ch} was the third Warrant for me in one day, whereby the exceeding rage of those men against me & all the servants of God did appear, & by that Warrant was I, and all the Friends with me, (which were about fourteen) brought presently (with much rage) before *John Bulkley*, & there kept until after the first hour of the first day of the morning; and so their Works are Works of darkness both within and without, as in the night the strict professing *Jews*, priests and people, accused, denied, and condemned the Lord of glory as a deceiver and blasphemer. And this *John Bulkley* is a strict professor, & joins much with the chief Priests, by whom Christ the light, and all his members, did and do dayly suffer; and in that night he committed three of the members and innocent lambs of Christ to prison, and one to be whipt, another to be well whipt, that is (said he) *handsomly whipt*; [mark] and his partiality, Words, carriage, and actions at that time, which was far unfit for a man of his profession and place, the which I shall not write, because he since confessed to our faces that he at that time was much disturbed, and in passion, (he thought) more then ever before, and did hope never to be so again; & so by his own Words he was then far unfit for his place, and so sent us to prison in his Wrath and envy, which is of the Devil; and so by that of the Devil in him are we cast and kept in prison, as it is written, *The Devil shall cast some of you into prison, Rev. 2. 10. But by faithfulness unto death, the Crown of life is received.*

And at the same time which he confessed those things, he seemed to be moderate, and have some pittie on us, seeing our weak and sickly bodies so much altered, and countenances changed, (as he himself said) by reason of our great sufferings in prison since he sent us thither, which was but few dayes, insomuch that he said he would speak to the Judge of the Assises that we might
be

be released; but having with him one *Ellis* of *Winchester*: a chief Priest, which Priests still did, and do stir up the Rulers and people against Christ, (who saith, *I am the light*) and all them that believe in it, and he being led by such, (when we were to answer before the Judge at the Assises) instead of fulfilling his promise to speak for us to the Judge, he uttered many things against us, and much that was false, and not a Word for us, who did not seek him to speak for us, nor seek any thing of any man but Justice and Equity, the which we were by him deprived of, and our right and liberty in the Nation, and by the Judge called Wanderers, and committed to the House of Correction.

Concerning our tryal at the Assises, it is not worth the writing, for though Thieves and Murderers had liberty to speak, and their causes on both sides examined & searched into, which was but right; but we being called in the night also, by the Judge when they were even ready to rise, we having liberty to speak but few Words, the Cryer dismissed the Court, and called us no more. And so their deeds are deeds of darkness also, and in the night, they having Torches, and false Witnesse against the innocent, and so are found throughout in the practises, and ways, and actions of their forefathers, Joh. 18. 3. Mar. 14. 55, 56, 57.

Concerning the Warrants and Passes sent forth by Justice *Bulkley*, and Justice *Ilsly*, (so called) most of them had hardly so much as the likenels of a VVarrant, neither were they sent forth in the Protectors Name, but in their own Names. And one VVarrant which was in the Protectors Name, was by their Officer torn in pieces, (it's likely by private instruction from *John Bulkley*) and in another it was written, *Given under my hand & Seal*, when there was neither hand nor Seal to it And many such things might be written of them who are set to do justice, and other Officers who understand little of their places, much less of the things of God, and how can such but persecute his servants, and act contrary to the Law ?

Of our unjust imprisonment.

Anthony Millage of *Lime*, in the County of *Dorset*, about twelve months since, came to be imprisoned, and kept in prison
at

at *Dorchester*, 21. Weeks) by visiting his Mother and Sisters in the same County, and being released out of prison by the good hand of him that in due time will deliver all his suffering Seed that long have groaned in *England* under the hand of cruel oppressors, from the which the Lord (in whom we have believed) will deliver. He (I say) being released from that prison, (but them that cast him in never examined) and having several lawful occasions oftentimes both by sea and land, as at *Plymouth*, *Poole*, *Bristol*, *Worcestershire*, and *London*, the which occasions are lawful in the sight of God and man; and he is able, and always was ready to give a good account thereof either to Judge or Justice; and about this was he riding towards *London*; and having goods at *Poole* he there with his own hands received some, and thence with it was passing on through *Ringwood* aforesaid, (which is in the Way to *London*) where my meeting being the same day, and he staying that meeting, was sent to prison with me, and so deprived of his employment for the maintenance of himself and Family, besides his present charge and loss.

William Bayly of *Poole*, ten miles from *Ringwood*, was also passing to *Southampton* not only to visit the servants of God there in prison, but he had also outward business there, and money to receive, *Ringwood* being also in the direct Way thither, where he staying with me that meeting, was also with me sent to prison by *John Bulkley*, who said, *These two men were wanderers*; and being *William Bayly* was born (after the flesh) in the same parish where *John Bulkley* dwelleth, and sent him to prison from, as a Wanderer, therefore it was written in our Mittimus, *William Bayly* of with a Blank, and named no place; for the place he dwelt at was but 15. miles from the place from which he was sent to prison, in the which parish he was born, and his Grandmother yet liveth. And so these men were sent to prison with me as Wanderers, charged with misdemeanors, though not one in the least accused them either before Justice or Judge, of any evil done, yet the Judge committed them and me to the House of Correction unless we would find sureties to stay at home; and if they must be bound to stay at home from their business, and so have their own Houses made their prisons, then have they lost all that outward liberty which *Anthony Millage* sought often

nine years for, being sometime in a Captains place at Sea, and *William Bayly* a Souldier eight years; and now such who were then for the King, have much more liberty in the Nation then We, and by such have we been imprisoned, and beat, and abused in prison.

And as for me, I was a Friend unto them that were for the liberty of conscience, from the first skirmish in *England* at *Worcester*, to this present day; and much I suffered in loss of goods, and several Ways, by them that oppressed me then in the Name of the KING; but far much more (besides loss of goods) hath my body suffered since by them that afflicted me in the Name of the Protector, whom the Lord did once make use of to cut down his Enemies, whose Seed are now springing up again (by flatteries) and sheltering themselves, as under his Wing, to persecute the servants of God; and the States (and his) long and faithful Friends in his Name; and so they that do wickedly against the Covenant, comes to be corrupted by flatteries, [mark, Covenant-breakers] and unto such as are corrupted by flatteries, shall many by flatteries cleave, but some of them of understanding shall talk, *Dan. 11. 32, 33, 34, 35.*

But as touching my being committed with them as a Wanderer, my former habitation I might declare, and have not refused to give an account of it; neither am I ashamed to confess him before the Rulers of the Earth, who had not whereon to lay his head, and do rejoyce for ever in that my Name is written among the living, so that I am brought to be one of them who wandered up and down, living in dens and caves of the Earth, of whom the World was not Worthy, who could not Worship the beast nor his image, nor bow to the Devil, and then he cast them into prison, as I am this day, who have no by-end in my travel, neither do I seek, or privately intend any evil at all, but the beating down of all sin, the good of souls, and the glory of the Lord, which is more to me then my outward life and liberty, and I wander not to be chargeable to any, nor eat any mans bread for nought, the Lord knoweth I lye not.

But this is not their end, though they make it their cover, but their end is to stop the Work of the Lord by their unjust imprisoning, Whipping, and otherwise persecuting his servants, taking

king up some in the High-Ways travelling about their busines,
and call them Wanderers as *Dorsetshire* can witness, and in
Dorsetshire Samuel Currie a Clothier was taken up in the High-
Way (with his Horse) going to Market, and stript naked (with
me) and whipt as a Vagrant six miles from his own House and
Lands, and sent home with a pail, another time both he and his
man, *John Gundry*, was sent for by Warrants from his house,
and out of their busines, to appear at a Sessions, & not at all ac-
cused, not charged with any evil, but they obeying the warrant,
and coming to the Sessions, were there then fined and imprison-
ed for wearing their hats. And at *Corne* in the same County
were two men who laboured hard for the maintenance of their
Families, being poor in the onward, and these were sent for al-
so out of their labours, and brought before one called Justice
Fry, and others, who sent them to prison because they could
not swear nor put off their hats, having nothing else laid to their
charge, so were they most unmercifully taken from their Fam-
ilies, which were then left as to perish, which were in number,
their two VVives, and eight or nine small children, and at the
Sessions after were they and others fined for wearing their hats
in great sums of money, whose Families might have perished for
want of bread. And at *Bridport* in *Dorsetshire*, several of the
servants of God were imprisoned in the same Town; and at
Long Burton some were taken out of their Employments, and
put in *Bridwell*, because they could not be subject to mans cor-
rupt will, and no evil charged against them, and much more
such unrighteousness there was that never yet was printed, and
of some of it hath been little notice taken, but being their rage
in that County is not novv so high, I shall forbear writing any
more at present, for by this may be seen how those that travel
upon their occasions are thereby emmured, and called VVande-
rers, and those that stay at home in their employments they find
other thurs for, and so those that abide with their Parents,
VVives and Children, them they take from their VVives and
Children, and leave them to perish, and those which the Lord
hath indeed called with an holy calling to forsake Father & Mo-
ther, Wife and Children, Goods and Lands, and labour faith-
fully in the vvork of the Lord, and abide in that their calling

in diligence, meekness and fear, night and day (as I do) in words, writing, print, and sufferings, these they call wanderers, and say unto them as Pharaoh did, *Ye are idle, ye are idle: wandering up and down the country, neglecting your Families, though none of our Families are chargeable to any of them; but in the great day at hand Gods witness in them all shall arise, and judge them for these things which they so unjustly have acted against the lambs of Christ, who by them (the seed of evil doers) are cast into prison; and inasmuch as they have done it unto the least of these, they have done it unto me, saith Christ, Matt. 25. 41, 42, 43, 44, 45, 46.*

Thus much at present concerning our imprisonment, and the clearing of the false accusations that was against me, by which I suffer until Gods witness arise and clear my innocency, and our bodies out of outward bonds, and what we have suffered in the prison, may be for the present omitted.

Some Queries for any of the Priests and Rulers of the Nations, who profess the Scriptures, to consider and answer in the fear of the Lord God.

Q. 1. **H**AD ever the Ministers of Jesus Christ any outward Law, or carnal weapon from any King, Queen, or Ruler of the world, to uphold and guard them, as the Priests of England have, yea or nay?

2. Did not the Apostle Paul (a Minister of Christ) say, *The weapons of our warfare are not carnal, but spiritual, and mighty through God, to the pulling down of strong holds, 2 Cor. 10. 4.*

3. And did not the Prophets of God, who were sent by him, bear witness against them he never sent, and did not them the Lord never sent, bear rule by their means, and seek for their gain from their quarter, as the Priests of England do, yea or nay, *Isa. 56. 11. Jer. 23. Mic. 3. 3, 11.*

4. And

4. And did those Prophets the Lord never sent, profit the people at all? or by their lyes, and by their lightness, cause them to err? (like the priests of *England*) *Jer. 23. 30, 31, 32.*

5. And is not this an error, to persecute, hale out of your Synagogues, and imprison the servants of the living God for testifying against wickedness and all deceitful works and workers? And do not your priests stir up rude people (more like dogs and swine, then men) to these evil things; contrary to the spirit of truth and meekness?

6. Did ever Christ, or *Paul*, or *Peter*, or any other of the true Prophets or Apostles (that spake forth Scriptures) call to Officers or Rulers to lay hands on them that did oppose their Doctrine, that they might be punished, persecuted, or imprisoned, as the priests of *England* do?

7. And did not *Paul* (a Minister of Jesus Christ) exhort *Timothy* to instruct (then not persecute) those that did oppose themselves, in meekness, if God peradventure might give them repentance, *2 Tim. 2. 25.*

Contrary to the Ministers of Antichrist in *England*, who cause them to be abused, persecuted, and imprisoned which oppose them that divine for mony, whom the Lord God is making mad, and turning their Wisdom backward, and their high knowledge into foolishness, and making them base and contemptible before the eyes of the people; for their madness and folly shall be made manifest, as theirs was who formerly withstood the truth, *Isaiah 44. 25. 2 Tim. 3. 8.* And did not *Paul* charge *Timothy* (in the presence of the Lord) to lay hands suddenly on no man, neither to be partaker in other mens sins? *1 Tim. 5. 22.* And are not your Teachers that the World hears and fights for, partakers in other mens sins, who stir up the rude and wild people (which is their flock) [mark that] to hale, beat, kick, pluck off the hair, persecute and imprison the servants and messengers of the living God for testifying the truth, and against all unrighteousness of men, and afterward laugh them to scorn who are so used, and rejoyce that their blood-thirst is somewhat quenched?

Of which passages I am a Witness for God against them that have thus acted, yea even upon this body I now live in; but blood shall

shall ye persecutors have to drink, saith the Lord God, for ye are worthy, *And in my sufferings I rejoice, knowing that every man shall receive according to their works, whether they be good, or whether they be evil, Prov. 29:10. Psal. 35:23. Rev. 16:6.*

And you who are called Judges and Justices, are not such as were set to rule over the people, able men, such as fear God, men of truth, hating covetousness, and were not they to judge the small matters, and to bear the burthen with *Moses* a servant of God, that did judge the greater matters, who was in the fear and dread of the Lord God, (who is the righteous Judge) in so much that the children of *Israel* could not steadfastly behold his Face, who did exceedingly fear and quake? *Exod. 18:21. 12:21. 2 Cor. 3:7.*

Oh ye light and vain, proud and deceitful men that rule this people in *England*: do you not deal treacherously with God and man to sell the sins of the people for the value of a pair of shoes, and are not in the meek spirit like *Moses*? neither do ye hate covetousness, but are greedy of gain, yea even the gain of oppression, which the Lord God hateth: And do you not make a mock at sin, which is the manner of Fools that dye for want of Wisdom? *Prov. 14:9. Prov. 10:21.*

And do not you take five shillings of one for drunkenness, and ten Groats for swearing and cursed speaking, for which cause the Land mourns? And do you not pass by fighting, and quarrelling, and blaspheming the holy Name of God for money? Are you not like *Judas*, who sold the innocent for silver, and eat up the sin of the people like bread? *Hos. 4:7:8:9:10:11*? And do not all the blind, ignorant, and wild people, strive in covetousness to maintain your gain of oppression (which the Lord abhorreth) to buy out their Wickedness with money? And do they not thereby escape the punishment due for the transgression? & others do you not punish & afflict that have not money to satisfy your lusts? And are you not in these things transgressors by respecting of persons? And do you not herein break and make void the righteous Law of God and man for the love of money, which is the root of all evil? Let the Witness of God in you all be judge:

Oh ye Rulers and Priests, Scribes and Pharisees, Hypocrites, Whi-

Whited Sepulchres, Graves that hath not appeared in many ages, as you are full of ravening and wickedness; but the day of the Lord God of Light hath now discovered you all, and there is nothing covered that shall be hid, though never so secret, the Lord hath spoken it.

Therefore consider and repent speedily, and cease joyning together in battel against the Lord and his Annoynted, least you are consumed in a moment by the terrors of his fierce Wrath, & cease making Laws, and proclaiming snares against the innocent ones in the Nations, to insnare them whom the Lord God of Hosts delighteth in, they being in his Son the light of the World, in whom he is wel pleased; oh consider, and remember *Pharaoh* & his great destruction and overthrow, who was hardened against a harmless and innocent people, as ye are: And ye who are proud and haughty, remember *Sodom* and *Gomorah*, whose wickedness vexed the righteous soul of just *Lot* from day to day, until they were consumed and destroyed with the fierce indignation of the Lord, which burns like fire for ever against all the Wicked, which things are set forth for an example unto you that live ungodly, upon whom the Lord God will rain snares in the day of his Wrath, *Psalm*. 7. 11. 2 *Pet.* 2. 6, 7, 8. 2 *Thess.* 1. 6, 7, 8, 9, 10. And are you not all ungodly who live in pride, haughtiness, and fulness (the sins of *Sodom*) and hardness of heart, in persecuting and imprisoning the dear and tender lambs of God, who is love, and you are in envy and rage, hating, and hateful, and so their dear life of love which they have in God, and one with another, is hid from your eyes, and the glory they enjoy is not like yours that fadeth, that they have received from the Lord of Glory, (with whom is no respect of persons) whom the Princes of this world never knew, but only the babes of the Lord, to whom be all glory, honor, and praises eternal; for mighty and powerful is the Lord our God, who is the righteous Judge of Heaven and Earth.

Being moved of the Lord, written for a warning a little before your measures of wickedness are full, by one of the servants of the Lord, who are in the House of Correction, and Common Gaol for Ham;shire, a prisoner of Jesus Christ the light of the world, of whom I am called William Bayly.

An Alarum, sounding forth unto all the Inhabitants of the Earth, as a Warning before the Vials of everlasting Wrath be poured forth upon them.

THE Lord of Hosts, whose Name is holy, whose Way is everlasting, whose Truth endureth for ever, whose Power is unlimited, whose Mercy endures for ever, whose Judgements are just and true, and all his Wayes are equal, whose presence is dreadful unto all the doubleminded; whose bright appearance is as a fierce Whirlwind of fire, and his voice as the terrible of many thunders, all the bowels of the Earth are ript open by the dread of his powerful voice; and all the created earthly things passeth away as if they had not been, because of the presence of the Almighty, and the fierce terror of the Lord of Glory, who is now arising as a Gyant unto the battel, and as a mighty man of valour unto the War, who a long time hath held his peace, and hid his face, but now saith the Lord, *will I arise and roar like a Lyon, and utter my voice like a man of war; yea, I will arise as a Lyon out of a Thicket, and a young Lyon out of the Forrest; and I will thunder from heaven, and darkness shall be upon the Earth, and with the fire of my jealousie shall the wicked be consumed, and the ungodly as the smoke that vanisheth for ever.*

Wherefore come all ye brambles of the Earth, and gather your selves together all ye briars, thorns and thistles, and all ye strong oaks and tall cedars; yea, all ye fruitlesse trees that long have cumbred the ground, behold, the day is at hand that you shall be consumed for ever; and as the stubble ready dry before an unquenchable fire, (that is kindled with the fierceness of the Wind of the Nostrils of the Most High) so shall all the brambles of the Earth be. Wherefore assemble your selves together O ye Heathen, and stand up to judgement O ye Princes and Rulers of the Earth, and prepare to meet the Lord, whose Trumpet is sounding an Alarum out of the holy Mountain, to gather the whole Host of the Heathen to battel, and the people who know not God to the slaughter of the great King. Arise ye I-

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dol-shepherds, awake ye blood-thirsty Rulers, stand up together ye fatted Bulls; let all the wild Horses stand to the battel, saith the Lord of Hosts, that I may pour out my indignation like fire upon them, and consume them as in a moment for ever, that I may give you blood to drink, & fill with you torment for evermore; for thus saith the Lord, Once more wil I arise and confound mine Enemies, and ease me of mine Adversaries; and I, even I, will fill the heathen with horror, and all mine Enemies with the blackness of darknes, a fire will I kindle in the bowels of the scornful, and in the proud shall the flames burn for evermore; and all the Earth shall know that I the Lord in the midst of them am mighty in power, and that none is able to deliver out of my hand: Therefore shall the shepherds howl for ever, and the Priesthood of *England* confounded, and covered with a perpetual shame, the Nations as far off shall hiss at them, and the Ages to come shall call them accursed; for the day is at hand that not a tongue of all the dogs of *Egypt* shall be lifted up against the Seed that long hath groaned under the bondage of cruel oppressors, who bite with their teeth, and imagine evil upon their beds, and lay snares for the souls of the innocent, and watch for iniquity to devour the simple.

Therefore shall these things come upon you, an unbelieving generation, whose hearts are hardened, ears stopped, & eyes closed & many of you sealed up unto the great day of everlasting destruction, which upon you the seed of evil doers is stealing unawares; neither shall you believe the things that are hastening upon you, and declared unto you; for the Prophets and Seers are covered, a deep sleep is upon the brutish Pastors, and the vail is upon the heart of all who are under the old covenant, and many of them are given up to the hardness of their hearts, and their consciences are seared, and such have yet a measure of wickedness to fill up, and then upon them the vessels of wrath fitted for destruction, shall the flames of everlasting burnings be poured forth for ever from him that sitteth upon the Throne

Wherefore wo to the inhabitants of the Earth for ever, wo to the proud and lofty ones, wo to all the hard hearted, abominable and unbelieving, the Devil is come down among you, the old Dragon is head in you, the god of the vvorl hath blinded

our minds, the subtilty of the Serpent hath deceived you, and now wo is your portion, you are undone for ever, your King is the Angel of the bottomless pit; Gog and Magog are your chief Captains; *Cain* is your Father, *Nimrod* the mighty Hunter, the bulder of *Babel*, is your elder Brother, the great Whore is your Mother, *Ishmael* and you are of one house; *Pharaoh* and *Haman* are your companions; *Judas* the betrayer of the Just, is near unto every one of you, and the life of the just cryes for vengeance upon your head, the glittering sword of the Most High is drawn to cut you down for ever, the Ax to the very root shall now come, and root and branch shall be cut off for ever.

Wherefore all ye Sorcerers, Witches, and sons of the Whore, with all Blasphemers, who say you are *Jews*, and are not come to the true circumcision, but servants of sin, and so the Synagogue of Satan, and all you false prophets who feed at *Jesabels* Table, and not at the Table of the Lord, nor never drunk of the blood of the new Covenant, to cleanse you from all sin, but are dayly drinking the cup of Fornication; now come all together, the Standard of the Lord is lifted up against you, and you shall have to drink for ever the cup of the Wine of the fierceness of the everlasting Wrath of the Lord Almighty, and he wil plague you with the Beast and the Whore together for evermore, and your seed shall be cut off the Earth, and your children from among the living; your memorial shall rot for evermore, and your Name blotted out from under heaven; and all that hear of you shall hiss at you, and an astonishment and a hissing shall you be unto all people.

Where are *Queen Maryes* Judges and bloody persecutors? Where are King *Charls* his Nobles, and the glory of his mighty men, and the number of his horsemen, and the multitude of his oppressing Army, and unmerciful tyrants, who sought to drive down all by their devillish power, who were as high in Wickedness, Tyranny, and cruel oppression, as any of you, who are this day thirsting for blood? Where are your Cardinals, Jesuits, Fryars and Monks? Where are your Bishops, Arch-bishops, Deacons, and Deans? Where are your Abbots, Abbeys, Nunneries, and Bishopricks? Where are your Altars, Crosses, Candlesticks, Tappets, Surplices, and Common-Prayer Books? Where are

your

your rails about your Tables, your Organs, Quiresters, and Singing-boys?

Even as your eyes have seen the overturning of all these, so shall the off-spring and residue follow after; and then shall the Priests howle, and the lamentation of the Shepherds be heard in all the Land; and the great men, and the rich men, and all the mighty of the Earth shall lament bitterly, and many of them shall curse their God, and their King; for their torment shall come in one day, and there shall be none to deliver; then shall your high places of Worship be left desolate, and the Temple of the beast destroyed for ever, and all the Idols burnt with fire, and the abominations of *Molech* confounded for ever, & the whoredoms of the Whore punished with an everlasting destruction; and all them that have committed Fornication with the painted Harlot, that up in the bed of torment, and in the Winepress of the fierceness of the Wrath of the Almighty for evermore.

In that day shall the songs of your Temples be turned into howling for ever, the place of holy Worship laid desolate, and the dung of your solemn Feasts spread upon your Faces; your rottenness shall appear, and your unsound parts be made manifest; the skirts of the Whore shall be discovered, and all your nakedness that long in secret have committed Fornication with her, shall now appear to your everlasting shame.

And this shall come upon you as a Whirlwind, & overtake you as a Thief in the night, and when you cry peace, then shall destruction upon destruction come suddenly, and you shall not escape, torment shall take hold upon you, and anguish shall seize upon your inward parts, a fire shall be kindled in your bowels for ever, which shall burn, and none shall quench it.

Oh who shall stand in this day! or vvhho shall be able to endure the terror of the Wrath of the Almighty! surely all the ungodly shall be as the grais that is cut down in the heat of Summer, and all the unrighteous as Fuel fitted for the fire. Oh! whether then will the sinners flie for help, or the wicked for a refuge? Where shall the lyar stand? or how shall the proud endure? What shall be the end of them that know not God? and where will they be hid that obey not the Gospel of his Son? Why certainly into the Lake must they be turned, and with an utter

overtrow shal be condemned for ever, as it is written, *The wicked shall be turned into Hell, and all that forget God.*

Therefore lament, O ye Inhabitants of the Earth, for the Lord is become your Enemy by reason of your sins, he is raining snares as thick as hail-stones upon you, and the wise men shall be taken in their own craftines; Judges led away Fools, Princes laid in the dust, Diviners turned mad, and a curse will come upon all your goodly things; your glory shall vanish as the dust, and your beauty shall be as the dung upon the Earth; your riches shall eat you up as a Moth doth a garment, your chiefest delights will be your greatest torment; for the Lord is making the Earth empty, and wo to the inhabitants thereof for evermore; no deliverer in it shall be found, neither yet any to comfort you; therefore shal the young man weep and wail, and the strong man cry bitterly: in that day the priests shal howle, the honorable lament, and the ancient go mourning all the day long, for the Lord is changing times and seasons, and the iniquity of the people is ascended up, and the remembrance of the wicked is come before him, and once more wil the Lord shake his hand against the wicked, as in the day of *Sodom*, and overturn the oppressors, as in the day of *Pharaoh*, and shake the heavens, and the earth, and the sea; and this shal be known when the Lord passeith through the Earth with his grounded staff, and battels of shakings.

And in that day shal your solemn meetings be confounded, your high places left desolate, and your goodly Temples defaced; Bats and Owls shal then build in your Sceptlehouses, and they shal be for the Fowls of the air to lodge in the night, the unclean beasts, and spirits of Devils do, and shall resort thither: a den for dogs shall it be made, your Bells shall come down after your Organs, and your Temples shattered as the old Abbeyes, and a perpetual shame shall come upon all them that have been, and are upholding the outward temple made with hands, wherein God dwelleth not, and they themselves a Den of Thieves, and full of rottenness; therefore astonishment of heart shall come within and destruction and overturnings without, fear on every hand, and amazement shall come upon all flesh, then shall the Vine-dressers be ashamed, and them that preach peace to the Wicked shall no longer be hid.

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Wherefore all you that have been Parliament-members, and all Judges, Mayors, Justices, and Constables, and all other Officers & people whatsoever, that have been upholding the wicked and oppressing the just, and have been hatching mischief against, and acting all manner of cruelty you could invent upon the servants of the Most High God; behold, the Lord will kindle a fire in your bowels which shall burn in the night season, and with all your striving against it, and vain hopes, shall you not be able to bue it; and when you should go to your grave in peace, even then shall the pangs of Hell lay hold upon you; and utter darkness shall compass you in on every side; oh! fierce furious, and with unspeakable violence will the plagues of God come rolling in upon you like the unmerciful mighty Waves of the Sea, which none can stop; for verily and plainly I have seen the way that all the wicked shall go, and the place that they shall abide for ever, and none of their greatness in the world shall save them from it; and I have seen the place where the innocent (whom you hate) and all that dye in the Lord shall sleep in the infiniteness of fulness of the Fountain of the Fathers unspeakable mercy, and unlimited love, where they shall rest in the fulness of God for ever and ever; and the entrance thereinto is easier, and more to be desired, then to fall into a sleep, (the sting of death being taken away:) And this I know, and testify what I have seen, and so warn all you (the Enemies of the Lamb, his dear members, and your own souls) of the day that is coming upon you, and the vials of wrath that therein will be poured forth upon you, who when you have felt torment in your selves, have then let wrath arise up in you, whereby you have been filled with envy against a harmless people, upon whom then (to get ease of that torment) you have acted that cruelty which afterwards the light of Christ in your own consciences hath condemned you for, and the same will condemn all you for ever that repent not.

When I was sick in Prison, and for a long time so weak that neither I, nor any friend then with me, did never know any one, and recover strength in the body again; at which time I gave up my life, and took my leave of friends, and lay down in the Fathers love, not feeling so row or pain, friends hardly then knowing whether I breathed or not; in which time I saw things unutterable: And though Heaven was opened, and two Angels by my sides to bear me away into the everlasting rest, yet was I left only for this end, For the work of the Lord amongst the sons of men for a time, and so came into the body again, and having seen before the way that all the wicked shall go out.

And this I solemnly witness to be true, and now this Paper is written as a warning from the Lord by one that came as from the dead, and yet many of you will not believe.

And these things will certainly come to pass, and then shall all the heathen know that the Lord is the same that ever he was, and that he hath heard the cry of the oppressed, and seen the affliction of his people, and taken notice of all your secret contrivances against them who are born of, and led by the spirit, who are as the sound of the wind unto you that know not whence they come, nor whither they go, who now suffers by you with Christ, and shall reign with him for ever and ever, when he who is their life shall appear to confound *Sions* Enemies for ever, and overturn the very foundations of the wicked, though never so great and high, and bring down the mighty from their ungodly seats, and overturn the inventions of the wicked, and pour forth everlasting judgement upon the beast, and all them that bear his mark, or worship his Image, & when the whore shall have blood to drink, and the mouths of her Merchants stopt for ever, and all them that love, and make lyes their refuge, with all the unclean and unbelieving, (who receive honour one of another) and all the blood-thirsty turned into the Lake, then shall righteousness spread over the Nations as the morning-dew, and holiness as the light of the Sun in Summer, and judgement run down as water, and peace spring up as a Fountain that overflows and is never dry.

In that day shall the poor of the flock be gathered, and the outcasts of Israel return; deliverance shall come to the captives, and joy to them that have mourned; the wilderness shall then rejoice, and the desert be glad for evermore; springs shall arise in the desert, and a Fountain shall be opened in the wilderness; the Standard of the Lord shall be lifted up on high, the scattered in the desert, and the meek of the Earth shall flow unto it; Nations shall turn unto the Lord of Hosts, and people be gathered to the Banner of the Most High; they shall feed together as the Lambs in the morning, and be satisfied as the Flock in Summer; and then shall *Sions* mourners be comforted and filled with joy for ever; then shall they shout aloud for joy, with hallelujah for evermore, when the smoke of the torment of the Whore (her lovers and her brats) ascends up as the smoke of *Sodom* for ever and ever.

Then shall glory, and honor, and praise arise from them that
were

were beheaded for the testimony of Jesus the light of the world; and unto him that sitteth upon the Throne; and the captives shall come out of their captivity, and the prisoner out of the pit, and every bond-man shall be set at liberty; and those that are at ease and liberty in the flesh, shall be bound with chains of verballing darkness for ever and ever, and they shall be tormented day and night in the presence of the holy Angels, and in the presence of the Lamb, (who is light) even all them who wil not that he should reign, who is the Lamb and the light; and then shall they see *Abraham*, *Isaac*, and *Jacob*, who wandered up and down, and were strangers and pilgrims on the Earth; these, with all their Seed then shall they see in the Kingdom and Dominion of God, and they themselves shut out, and so the parable of the rich man and *Lazarus* shall they know fulfilled.

Wherefore wo, wo, to the Inhabitants of the Earth, and all you the Enemies of the Lamb, by reason of the judgements that are yet to come, for your proud flesh, which is as the flesh of Horses, shal be as dung upon the Earth, and your flesh is to be given unto the Fowls of the air to feed upon; for the day of the great slaughter is at hand; and the battel of the great King shall be set in order; and every battel of the Warriar is with confused noise, and garments rolled in blood; but this shall be with burning and Fuel of fire, and blood shall all them have to drink who are found in Babel the great Whore; that long have made the great men of the Earth rich, in whom the blood of all the Saints is found; from *Abel* unto this day wherein she and her children are thirsting for the blood of all them who believe in the light.

Written upon the seventh & eight days of the second month, by him who suffers by some of *Gegs* Army in the House of Correction and Common-Goal for *Hampshire*, with the rest of the Lambs of Christ who is the Captain of my salvation, who hath armed me with the whole Armor of God, and clothed me with the Armor of Light whereby he hath enabled me to stand in the day of battel against all the fiery darts of the devil, and the oppressions of *Pharaoh's* Host, and yet have nothing to glory in but in the Lord, having received all from him who teacheth my hands.

hands to war, and my fingers to fight, and that not with carnal Weapons, but with spiritual, and deny all carnal lightings, quarrellings, and wars, that arise from the lust, and learneth of him who maketh war in righteousness, and joyns with him in the battel against the false prophet, the whore and the beast, and all those that have his mark in the hand, or in the forehead, who rise up against them that have their Fathers Name written in their Foreheads, who is light, in whom I have believed, and by whom do expect deliverance in his due time, with all his suffering Seed, out of outward bonds, in the which I bear my testimony against all his Enemies, without respect of persons, or flattering titles to any, but in love to the souls of all, though never so dreadful to that in all which doth the soul destroy, to the which I am never to be reconciled, but stand a witness against until the just under that arise and witness for me, whose love is only to the Seed of God in all, by which I am known, ready and understood in the light, and of the other called

Humphrey Smith.



THE END.

